معارف الحديث

MA'ARIFUL HADĪTH

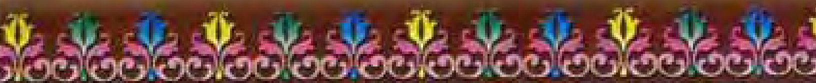
MEANING AND MESSAGE OF THE TRADITIONS

MAULANA MUHAMMAD MANZOOR NO'MANI

Volume One

كتاب الايمان، كتاب الرّقاق، كتاب الاخلاق

DARUL-ISHAAT
KARACHI - PAKISTAN



معارف الحديث

MEANING AND MESSAGE OF THE TRADITIONS

(MA'ARIFUL HADITH)

Volume One

Part I & II

By

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DARUL-ISHAAT

URDU BAZAR KARACHI

نکتہ سنجاں را صلائے عام دہ
از نبیئے امیئے پیغام دہ

DEDICATED

to all those religious brothers who believe in the unlettered Prophet, Sayyidina Muhammad Arabi ﷺ (to whom be ransomed my mother, father, my soul and my heart)

and who believe that their salvation and that of all the children of Aadam عليه السلام depends on following his guidance and his beautiful way of life.

Hence, they long to gain true awareness of his teachings and practices.

Come!

Let us purse the path of knowledge and imagination and attend the gatherings of the Prophet ﷺ and hear his sayings,

and

from this spring of light receive guidance for our dark hearts.

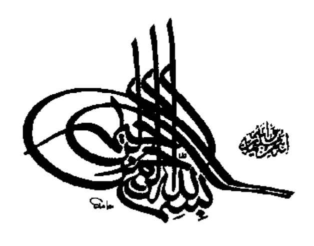
The humble sinner
Muhammad Manzoor Na'umani
عفا الله عنه

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PREFACE



In the Name of Allah, the Beneficient, the Merciful

الحمد لله و سلام علىٰ عباده الذين اصطفىٰ

Praise belongs to Allah, and peace be on His chosen slaves.

Of the numerous favours of Allah on His slaves, His greatest favour is the chain of Prophets عليهم السلام that He sent to them for their guidance. One of them was always commissioned as Prophet whenever they were in need of a guide.

The chain of Prophets عليهم السلام continued for thousands of years culminating in the person of Sayyidina Muḥammad ﷺ as the Seal of Prophets and the Last of Messengers. He brought the final and perfect teaching that should suffice till the end of time.

The divine teachings and guidance that he brought is made up of two parts, the Book of Allah, the Qur'an which is the Word of Allah both in the literal sense and in the meanings, and the sayings and deeds of the Prophet ﷺ. These sayings and deeds came to us while he explained the Book of Allah and demonstrated it practically. The Companions رضي الله عنهم preserved them and passed them on to their successors who gave them a book form, saving them for all times to come. This second part of divine teachings is known as *Hadith* and *sunnah.*

The Prophet ﷺ spent his years and died but he left behind, for ever, both parts of the teachings that he had brought for the guidance of mankind, the Qur'an and the *Sunnah*. Allah made

hidden and manifest arrangements in every era so that they may be preserved and continue to bestow light. This, indeed, is a great sign of Allah and a living miracle of the Prophet ﷺ.

Allah grows in the hearts of some of His slaves an inclination to serve the Book and the *Sunnah* is conformity with the requirement of the time and period. If we look at the way of preservation of the Book and the *Sunnah* from the time of the Prophet ﷺ onwards, we cannot help exclaim that there is Divine Hands behind it.

It is part of the Divine plan which had made it a pre-requisite of deliverance and earning the pleasure of Allah to believe in the Prophet ﷺ, to obey him and to adhere to his way of life. This prescription is for ever. And it meant that the Qur'an and the Sunnah should be preserved and handed down from generation to generation.

The Qur'an is preserved word by word, and no one, not even a non-Muslim, denies it. Allah also made arragnements to preserve the teachings of His Prophet ﷺ which, indeed pertain to the different departments of life. His whole life is preserved, the minutest detalis of his sayings, deeds, habits and morals, and all that being nothing but a pattern, an exposition, of the Qur'an. Allah inspired the Prophet's ﷺ followers to collect and compile the Ahadith. Although more than fourteen centuries have elapsed, these records continue to make the Prophet's ﷺ presence felt in our midst to this day.

We must study the works on his life and his Ahadith. We will see him among us telling us how to behave from morning to evening, day in and day out, how to discharge our religious obligations and give rights of fellow-men and of Allah.

In fact, we will know many things about him which we do not know of our close friends and next of kin. I explained to a non-Muslim scholar recently how every detail of the Prophet's life is preserved. And, I said to him, "When my father died, I was 45 years old which means that forty years of my life of understanding I spent with him. In spite of that I do not know as much of my father as I do about the Prophet ﷺ through the Ahadith."

The companions ؓ loved the Prophet ﷺ deeply and were well

learned in faith. They talked to each other eagerly about every detail of the Prohet's life, what they had heard from him and seen him do. This was not unnatural, for, faith and love demanded this attitude, and it was a duty and an act of piety to convey the Prophet's ﷺ message and thus gain the pleasure of Allah. Even in his times, Sayyidina Abdullah ibn Amr ibn al-'Aas ؓ and other Companions committed to writting what the Prophet ﷺ said and did and had his permission for that.[1]

Khalifah Umar ibn Abdul Aziz instructed the tabi'een to compile the Ahadith from the sayings of the Companions ؓ. Accordingly, Zuhri and Human ibn Munabbih and their pupils continued the task. Imam Maalik's Muwatta orginated then. Abdul Razzaq, Ibn Ali Shebo, Imam Ahmad and Humaydi are other names in this connection.

Imam Bukhari, Muslim, Abu Dawood, Tirmizi, Nasa'i, Ibn Majah were among the Followers in this field.

At the same time, a proper science was developed to examine the narrators. Their characters and antecedents were scrutinised and life-sketches of more than forty thousand narrators of Ahadith were prepared. This came to be known as *Asma ar-Rijaal*.

General truths and principles were derived and formulated from the Traditions. Examples of these are found in the works of Imam Maalik, Abu Yusuf, Imam Muhammad and Shafi'ee. Imam Bukhari presented titles to the chapters of his compilations.

The process continues to this day and the ulama have written commentaries and developed the base in other forms to serve the cause.

Their responsibility increases in the present times with the influence of the west on our society.

Shah Waliullah took the first step two hundred years ago to counter the western influence. His mommental work, the *Hujjatullah al-Baligha* is a complete guidance to the modern mind on Hadith and Sunnah.

I have drawn largely on this book for the *Ma'ariful Hadith*[2]. The differences of opinion among the ulama has been brought to light with utmost clarity showing that the different schools of thought in fiqh are branches or off shoots of the same tree or the

❶. Bukhari, Musnad, Ahmad, Abu Dawood.

❷. Urdu name of this book

same river. There is no contradiction in them for they originate from the same source. Besides, I have endeavoured to explain and interpret the Ahadith with the modern-educated class in mind.

I have avoided purely theoretical discussions deliberately, and restricted myself to the elucidation of the aim of the Traditions. Of course, when it seemed that it would benefit readers, I have gone into some details too on the controversial issues.

Whatever I have achieved is though the Grace of Allah but assume responsibility for any wrong or an ill-advised comment.

The fundamental aim in writing this work is to preach, instruct and inform. Hence, a literal translation and the strict structure of the sentence are not observed. The emphasis is on explaining the arrangement of subjects and Ahadith.

The straying off the path in the present times includes the slogan of some people that only the Qur'an is the source of religion. The task of the Prophet ﷺ was only to bring the Qur'an, and ours is to abide by its commands. They say that nothing else is necessary, not even the sayings and example of the Prophet ﷺ and we cannot base any command of Shari'ah on the Prophet's ﷺ conduct.

However, it is impossible and unreasonable to believe in such ideas: How can one believe in the Messenger of Allah yet not follow his guidance? What can we do? In the world of so many funny things, there is this funny theory too! Some educated people propound this unreasonable idea and are very loud about it!

This mischief should have died its natural death but the western people, who take pleasure in creating mischief have found our atmosphere ideal to promote love of free thought and a disobedient, revolutionary temerament. Their influence gains ground day by day instead of dwindling.

Therefore, I appealed to my benefactor and teacher, Maulana Habibur Rahman al-A'zami to write a foreward for this book and throw light on this subject.

The Ma'ariful al-Hadith is a Collection of Ahadih. An urdu translation of the Ahadithand their explanation is provided for the Urdu knowing Muslims.[1]

Muhammad Manzoor Nu'mani
عفي الله عنه

[1]. The English Translation follows the Urdu text faithfully.

INTRODUCTION

By: Sheikh Habibur Rehman A'zami

بسم الله الرحمٰن الرحيم

In the Name of Allah, the Beneficient, the Merciful

The Qur'an of course, is the base origon of Faith and the *Shari'at*[1], and among the fundamentals of the Divine Law its place is unique. But its purpose is only to lay down the principles. Elaboration and interpretation falls within the purview of the *Sunnah*[2] and *Hadith*.[3]

As all knowledgeable people are aware, the Qur'an was not sent down to the Muslims directly and outside the agency of the sacred Prophet ﷺ that they may study and follow it on their own or with the help of ordinary persons like themselves. On the other hand, before its revelation a Messenger was raised and the Qur'an was, then, sent down to him with the sole object the people do not read and interpret it according to their own knwledge and understanding but in the light of the Prophet's ﷺ guidance and exposition. The Qur'an itself says:

وَاَنْزَلْنَآ اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُوْنَ

(النحل١٦:٤٤)

And We have revealed unto thee the Remembrance (the Book) that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.

(Al Nahl 16 : 44)

Again, it was through the Qur'an that the mankind was informed of the place and functions of the Prophet ﷺ. It was proclaimed repeatedly that the Prophet ﷺ would not only recite the verses and make the people remember them but also expound their

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1. The Islamic Law.
2. The doings and practices of the Prohet Muhammad .
3. Traditions of the Prophet.

meaning, unravel their mysteries and explain their wisdom.

Even as We have sent unto you a Messenger from anong you, who reciteth unto you Our revelations and maketh you clean, and teach you the Scripture and wisdom, teacheth you that which ye knew not. (Al Baqarah 2 : 151)

كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلاً مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ

(البقره ٢:١٥١)

Allah varily hath shown to the believers by sending unto them a Messenger of their own who reciteth unto them His revelations, and maketh them clean, and teacheth them the Scripture and wisdom; although (before he came to them), they were in flagrant error. (Aal-e-Imran 3:164)

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ

(ال عمران ٣:١٦٤)

He is Who hath sent among the unlettered ones a Messenger of their own to recite unto them His revelations, and to make them clean, and to teach them the Scriture and wisdom, though heretofore they were, indeed, in error manifest. (Al Jumu'ah 62:2)

هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلاً مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ

(جمعه ٦٢:٢)

In all the three verses reproduced above two things have been mentioned distinctly, one apart from the other: (i) Recitation of the revelations; and (ii) Teachings of the Book

As far as the recitation of the verse is concerned, its meaning is clear. But with the teaching of the Book it is otherwise and requres an elucidation. If it was to denote again the reading out of the Qur'an in a systematic manner and making people commit it to memory there would not have been the need to specify it as something different from the recitation of the verses. Evidently, it

signified the explanation and interpretation of the Qur'anic verses and the exposition of their meaning, wisdom and commands.

It is, as such, apparent from the Qur'an itself that just as the recitation and preachng of the Divine revelations forms the a part of duties of the holy Prophet ﷺ, so, also does their exposition and interpretation. It follows, logically, that if the text of Qur'an is binding and absolute, its interpretation, as furnished by the Prophet ﷺ, is also the same, or else it will be meaningless to have charged him with the teaching of the Boiok and made it a part of his mission. In sum, on the basis of these Qur'anic pronouncements the sacred Prophet ﷺ is not only the Messenger of Allah but the teacher and interpreter of the Divine message also.

Moreover, when the Prophet ﷺ role as the teacher and interpreter of the Divine revelations is established by the Qur'anic dicta and authoritative pronouncements no one who believes in his mission can deny that, with the recitation and propagation of the revelaions, he also explained their meaning and gave instruction in them. And since the Qur'an is the Last Word of Allah and the Prophet Muhammad ﷺ, His Last Prophet, and no new Scripture or Prophet is now going to be sent down to mankind, it is essential stage, from the time of its revelation till the end of the world. Further , if the preservation of the Qur'an is vitally important, the continuance, transference and conservation of the Prophet's ﷺ verbals as well as practical explanation is equally necessary, at all times, for understanding it fully.

We, therefore, conclude that:

(i) On the basis of the Qur'anic dicta and pronouncements the holy Prophet ﷺ is the teacher, exponent and interpreter of the Qur'an;

(ii) He explained and interpreted the Qur'anic verses in the same way as he recited and preached them;

(iii) The continuance and preservation of his interpretation of the Qur'an is essential, side by side with its text.

To this, we have to add that the Prophet ﷺ has taught the Qur'an in two ways. He has explained its meaning and supplied a verbal interpretation of it as well as shown the way of living and acting in accordance with the Qur'an by his own deeds and actions.

The method of practical interpretation was that when a Qur'anic command was revealed, the Prophet ﷺ showed to the people what it meant by carrying it out himself. In this way, the precise import of the words of the Qur'an got determined and the practical form and design of the command also became clear. As for instance, the obligatory injucntion of the establishment of Salah (regular worship) was revealed in the Qur'an and some of its components part (like *qiyam*[1], *ruku*[2], *sujud*[3] and *qir'at*[4]) were also mentioned but the actual manner of observing Salah and the order in which the various acts connected with it were to be performed were not described anywhere in it. The particular form of offering up Salah, with a systematic arrangement of the various acts that went to make it, was, thus, left to be determined by the conduct of the Prophet ﷺ.

On seeing the command:

اَقِيْمُوا الصَّلٰوةَ (البقره ٢: ٤٣)

and establish regular worship

in the Qur'an, it is natural for one to ask how it was, after all, to be put into practice and what was the proper way of establishing Salah. The Prophet's ﷺ exhortation:

صَلُّوْا كَمَا رَاَيْتُمُوْنِىْ اُصَلِّىْ

"Offer Salah as you have seen me offering it,"

So to speak, holds the answer.

Apart from the practical exposition of the command of establishing regualr worship, the Prophet, also, sometimes verbally explained how Salah was to be offered.

Similarly, the Hajj (Pilgrimage to Makkah) was prescribed as a regilious duty in the Qur'an but its method and formalities were not defined. The Prophet ﷺ showed the correct way by performing the Hajj himself, and since the interpretation of the Qur'an could be possible only through his word or deed he declared openly at Arafat, on the occasion of the Farewell Hajj, when all the pilgrims

1. Standing erect in prayer.
2. Bowing the head in reverence.
3. Act of prostration with the forehead touching the ground.
4. Recitation of the Qur'an or a part thereof.

we present,

"O people! Learn the rites and ceremonies of the Hajj from me. It is possible that I may not see you after this year."

خُذُوْا عَنِّىْ مَنَاسِكَكُمْ لَعَلِّىْ لَا اَرَاكُمْ بَعْدَ عَامِىْ هٰذَا

Again, there were two forms of verbal explanaion. One was that after mentioning or alluding to a Qur'anic verse the Prophet ﷺ would comment on it or state the law or injunction derive thereby, while the other method lay in explaining the meaning or purport he had deduced from the Qur'an, on the basis of his God-given knowledge and rare understanding, without referring to or indicating the verse.

Of the numerous illustrations relating to the first category, we will here give only three.

(i) The Messenger of Allah ﷺ, once said, "On the Day of Final Judement Allah will summon Nooh عليه السلام. Nooh عليه السلام will say, 'Our Lord! I heard your call and obtained auspiciousness from it.' Allah will, then, ask, 'Had you conveyed Our Message?' 'Yes', he will reply. It will, thereupon, be enquried from the community of Nooh عليه السلام, 'Had Nooh conveyed Our message to you? 'No Warner had come to us,' they will say. Allah will, then turn to Nooh and ask him, 'Who will be a witness on your behalf?' He will reply, Muhammad ﷺ and his followers'. After that the followers of Sayyidina Muhammad ﷺ will testify that Nooh had conveyed the message and the Prophet (i.e., I) will affirm it." Having said it, the Prophet ﷺ observed that this was the purport of the Divine revelation:

Thus We have appointed you a middle nation, that ye may be witness against mankind and that the Messenger may be a witness aganist you.[1]

(Al-Baqarah 2:143)

جَعَلْنَاكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا (البقره ٢: ١٤٣)

(ii) Sayyidina Adi ibn Hatim رضي الله عنه enquired from the Prophet ﷺ whether the Qur'anic words al-Khaitul Aibaz and al-Khaitul Aswad meant two threads. The Prophet ﷺ replied, 'No. They mean the darnkess of the night and the whiteness (i. e., light)

1. Sahih Bukhari: Kitabut Tafsir as narrated by Abu Sa'eed al-Khudri رضى الله عنه

of the morning.[1]

(iii) During the journey of Hudaibiya a large number of lice had come to infest the hair of Ka'b ibn 'Ajra ﷺ. When Prophet ﷺ saw the parasitic insects he said to him "I did not know you were in such great trouble. Can you procure a goat?" Ka'b ﷺ replied that he could not. The Prophet ﷺ, remarked, "Alright, you shave your head and keep fast on three days or give a *Sa'a*[2] of foodgrains each to six needy men."[3]

No verse is mentioned in the narration of the above event but since the verse:

And whosoever among you is sick or hath an ailment of the head must pay a ransom of fasting or alms-giving or offering. (Al Baqarah 2:196)

"فَمَنْ كَانَ مِنْكُمْ مَّرِيْضاً اَوْ بِهٖٓ اَذًى مِّنْ رَّاْسِهٖ فَفِدْيَةٌ مِّنْ صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ" (البقره۲: ۱۹۶)

was revealed in the context of the same incident, we have included it in the present discussion.

The latter category of the verbal exposition of the meaning of the Qur'an constitutes a major part of the Traditions or, at least, a large number of It is another matter that due to our stolidity and incompetence we may not be able to trace their Qur'anic origion. There is, however, no death of Traditions whose Qur'anic source becomes evident on a little study and deliberation. Let us take up two of them here.

(i) The Prophet ﷺ once said:

"No one of you can be true in his faith unless his desire is subordinated to the guidance I have brought."

لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى يَكُوْنَ هَوَاهُ تَبْعًا لِمَا جِئْتُ بِهٖ

Clearly, the above Tradition is derived from the following verses of the Qur'an:

But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find

فَلَا وَ رَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ

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1. Ibid.
2. A grain measure of about 3½ to 4 kilograms.
3. *Saheeh Bukhari*

within themselves no dislike of that which thou decidest, and submit with full submission. (Al Nasaa 4:65)	لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَ يُسَلِّمُوْا تَسْلِيْمًا (النساء. ٤:٦٥)
And it becometh not a believing man or a believing woman, when Allah and His Messenger have decided an affair (for them), that they should (after that) claim any	وَمَاكَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ (احزاب ٣٣:٣٦)

say in their affair (i.e., after the verdict of Allah and the Prophet the duty of the Believers lay only in submitting and obeying)

(ii) A Tradition of the Prophet ﷺ says:

"Anyone whom Allah has given the provision needed for the journey and a means of transport which can take him to the House of Allah (at Makkah), if he fails to peform the Hajj then it does not matter whether he dies a Jew or a Christian."	مَنْ مَلَكَ زَادًا وَرَاحِلَةً تُبَلِّغُهُ اِلٰى بَيْتِ اللّٰهِ وَلَمْ يَحُجَّ فَلَا عَلَيْهِ اَنْ يَمُوْتَ يَهُوْدِيًا اَوْ نَصْرَانِيًا (رواه الترمذى عن على ويؤيده ماروا الدارمى عن ابى امامة)

About this Tradition it is indicated in Tirmizi itself that it is derived from the Qur'anic verse:

And Pilgrimage to the House is a duty unto Allah for mankind. (Aal-e-Imran, 3:97)	وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ (آل عمران ٣: ٩٧)

But as only a part of the verse has been mentioned in the narrative many people find it difficult to appreciate its pertinence. If the whole verse is kept in view the warning contained in the Tradition can distinctly be read in the last part of it. The verse reads:

And Pilgrimage to the House is duty unto Allah for mankind, for him who can find a way thither. And for him who	وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ

disbelieveth, (let him know that) lo! Allah is Indepndent of (all) creatures. (Aal-e-Imran 3:97)

اللهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ (آل عمران ٣:٩٧)

In fact, most of the sayings of the Prophet ﷺ are an explanation of or a derivation from the Qur'an which forms a part of his mission on the authroity of Divine pronouncement like:

That thou mayst explain to mankind that which hath been revealed for them.

يُعَلِّمُهُمُ الْكِتَابَ (البقرة ٢:١٢٩)

We have revealed to you the reminder that you may make clear to men what has been revealed to them.(An Nahl 16:44)

لِتُبَيِّنَ لِلنَّاسِ مَانُزِّلَ اِلَيْهِمْ (النحل ١٦: ٤٤)

These maxims, again, tell us that the Prophet's ﷺ expositions, derivations and interpretations, too, are worthy of acceptance and compliance.

Teachings of *'Wisdom'*

The teachings of 'wisdom', also, has been declared to be a function of the Prophet ﷺ along with the teachings of the Scripture.

For a proper realisation of the meaning of the word 'wisdom' we will first refer to the Qur'an itself which contains numerous verses denoting that 'wisdom', too, was one of things revealed by God. In *surah al-Nisa*, for example, it is said:

Allah revealeth unto thee the scritpure and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee has been infinite. (Al-Nissa 4: 113)

وَاَنْزَلَ اللهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۔ وَكَانَ فَضْلُ اللهِ عَلَيْكَ عَظِيْمًا (النساء ٤:١١٣)

And, in *surah al-Baqarah*, it is set forth:

And remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. (Al Baqarah 2 : 231)

وَاذْكُرُوْا نِعْمَتَ اللهِ عَلَيْكُم وَمَآ اَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهٖ (بقره ٢:٢٣١)

From surah-Ahzab we learn that with the verses of the Qur'an, 'wisdom', also, was recited in the apartments of the pious wives of the Prophet.

And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. (Al Ahzab 33 : 34)

وَاذْكُرْنَ مَايُتْلىٰ فِيْ بُيُوْتِكُنَّ مِنْ اٰيَاتِ اللهِ وَالْحِكْمَةِ (احزاب ۳۳:۳۴)

Now, what else was read out in the houses of Prophet's ﷺ wives apart from the Scripture? And what other thing did the Prophet ﷺ recite to his pious wives besides the Qur'an? It could be nothing but his own Sunnah and Traditions (i.e., general religious advice and religious observations and exhortatins), and since the command given in this verse is to bear in mind wisdom, the necessity of learning by heart the Sunnah and the Traditions is self-evident. It is, moreover, incontrovertible that knowledge, recitation and learning by heart are not an end in themselves but their real object is action. Thus, from the above Tradition the obligatoriness of acting upon the Sunnah and the Traditions, also, become manifest.

Besides, when 'wisdom' is simply another name of Sunnah, it is established from the three verses reproduced earlier (in which 'wisdom' is stated to be a Divine revelation like the Scripture) that Sunnah, too, was directly taught by the Almighty Creator to His Messenger.

As we turn from the Qur'an to its teacher it becomes clear again that there was another thing, aside of the Qur'an, i.e., 'wisdom' which was revealed by Allah to the Prophet ﷺ. Says he:

The Qur'an was bestowed upon me, and, along with it, another thing which was similar to it."[1]

اَلا اِنِّيْ اُوْتِيْتُ الْقُرْاٰنَ وَ مِثْلَهٗ مَعَهٗ (رواه ابو داؤد و ابن ماجة والدارمي عن المقدام بن معد يكرب)

In view of these pronouncements, both of the Qur'an and the Sunnah, the theological doctors of Islam are agreed that the word 'wisdom' occuring in,

And teacheth you the Scripture and wisdom. (Al Baqarah 2:129)

يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ (البقره ۲: ۱۲۹)

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❶. Abu Dawood, Ibn Majah, Darami on the authority of Miqdam ibn Ma'idi Karib.

and in other corresponding verses denotes the Sunnah, and, further, that the Sunnah, too, is a kind of Divine revelation. Allamah Ibn Qaiyyim, for instance, remarks:[1]

إِنَّ اللهَ سُبْحَانَهُ وَتَعَالىٰ "انزل عَلٰى رَسُوْلِهٖ وَحيينِ وَاَوْجَبَ عَلىٰ عِبَادِهٖ الْإِيْمَانَ بِهِمَا وَالعمل بِمَا فِيها وَهما الكِتٰب والحكمة" وَقال تعالىٰ "وانزل الله عليک الكتاب والحكمة" (النساء ٤:١١٣) وقال تعالىٰ "هو الذى بعث فى الاميّينَ رسولا منهم يتلوا عليهم اٰياته ويزكيهم ويعلمهم الكتاب والحكمة" (جمعه ٦٢:٢) وقال تعالىٰ "واذكرن مايتلىٰ عليكن فى بيوتكن من ايات الله والحكمة" (الاحزاب ٣٣:٣٤) والكتاب هو القراٰن والحكمة هى السنة باتفاق السلف وما اخبرالرسول عن الله فهو فى وجوب تصديقه والايمان به كما اخبر به الرب تعالىٰ على لسان رسوله هذا اصل متفق عليه بين اهل الاسلام، لاينكره الا من ليس منهم وقد قال النبى ﷺ انى اوتيت الكتاب ومثله معه (ص ٩٢)

"Allah, the Glorious One, sent down two kinds of revelations to His Prophet ﷺ and made it obligatory to believe in and act upon both of them. These are the Qur'an and wisdom." (The Allamah then quotes the verses referred to by us earlier in his support and goes on to say that) "that 'Scripture' mentioned in them means the Qur'an and 'wisdom' in the unanimous opinion of the pious precursors, the Sunnah. What the Prophet ﷺ communicated after knowing about it from Allah and what, Allah revealed thorugh the tongue of His Prophet ﷺ are equally required to be accepted. It is a fundamental and universally accepted principle among the Muslims and whoever denies it is not one of them. The Prophet ﷺ, himself, has said: 'The Qur'an was bestowed upom me, and along with it, another thing which was similar to it'."

Way of the Prophet

It should have been clear by now that the Believer is religiously bound to accept as true the Prophet's ﷺ interpretation and elucidation of the Qur'anic verses as well as the 'wisdom' revealed

❶. Abu Dawood, Kitabur- Rooh. p. 92.

to him by Allah. Together with it, the Qur'an has enjoined upon him to emulate dutifully the example of a perfectly religious and Islamic life, as presented to the world by the sacred Prophet ﷺ. In *surah Ahzab*, it is stated:

Verily in the Messenger of Allah ye have a good example of him who looketh into Allah and the Last Day and remembereth Allah much.

(Al Ahzab 33 : 21)

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللهَ كَثِيْرًا

(احزاب ٣٣:٢١)

The Believers are, thus, commanded to follow in the steps of the Prophet in all the spheres of life. It is not only in war or other situations of distress that the duty of keeping in mind the ideals of patient, perservance and fortitude upheld by him has been prescribed, as some people have been misled into believing about the verse we have just seen, for it is patently unreasonable that the Prophet's ﷺ conduct may be worthy of emulation at the time of war but not in conditions of peace or that while we have a good example in his life where Jihad is concerned, there is nothing in it for us to take a pattern by in matters the establishment of Salah and the performance of Hajj.

At another place, a more sweeping and unqualified command to follow the example of the Prophet ﷺ has been given to those who profess love for the Almighty.

Say, (O Muhammad, to mankind):If ye love Allah follow me. Allah will love you and forgive you your sins.

(Aal-e-Imran 3:31)

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللهُ (ال عمران ٣:٣١)

Here, the emulation of the example of the Prophet ﷺ has been declared unequivocally to be the criterion of love for Allah and if those who believe in the Qur'an were not bound to do so, as a matter of course, why should Allah have directed the Prophet to tell mankind to follow his example?

It is absured to suggest that the words *follow me* in the above imply only this much that people should listen to the Qur'an the Prophet recited to them. Such a meaning of 'emulation' or 'taking after' or 'following in the steps' is not to be found in any language.

The phrase invariably denotes abidance by the conduct of someone and the modelling of one's life after his characteristic behaviour.

It should be apparent that believers in the Qur'an are not required to accept it in an abstract way, to interpret it according to their own lights and to act upon it as they may deem proper; but are called upon to believe in 'wisdom' also, side by side with the Qur'an, and to regard the Prophet ﷺ to be a perfect model for inspiration and imitation in all the domains of existence. It is, further, demanded of them not to seek to understand the Qur'an independently of the Prophet ﷺ but strictly in the light of his teachings and expositions.

We conclude that what the Holy Prophet ﷺ taught about the Qur'an, and the meanings he explained of it, and the 'wisdom' that was revealed to him by Allah, and his whole life, a complete record of which has been made available to us by the blessed ones who were fortunate enough to observe him from the closest quarters, are the things that are known as the Sunnah and Hadith, and their being worthy of acceptance, on the strength of authoritative pronouncements contained in the Book of Allah, implied, in other words, that the Qur'an held that the Sunnah and the Traditions must be believed in and observed in practice by all those who put their trust in it.

Another Qur'anic Proof of The Peremptoriness of the Traditions

Are the Traditions peremptory, conclusive and binding? Or, can a Muslim ignore or reject them? There is also another way of settling it which, again, has been shown by the Qur'an itself by making it obligatory for people to adhere to the path of the Believers." It says:

And who so opposeth the Messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the Believers' way, We appoint for him that unto which he himself hath turned, and

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ وَسَآءَتْ مَصِيْرًا

(النساء ٤:١١٥)

expose him unto Hell- a hopless journey's end! (Al Nisaa 4:115)

In the above verse, a stern warning has been administered to those who *follow other than the Believers' way* and they have been condemned as deserving of the penalty of Fire. It needs be ascertained, in this condition, what the '*Believers' way*' was? Did they hold the sayings and doings of the holy Prophet ﷺ (i.e, Sunnah and the Traditions) to be conclusive as a source of law and regarded them as the guiding principles of life or not? When we turn to Islamic history and tradition to find out how the earliest Muslims conducted themselves in this regard the following incidents attaract our attention.

(i) It is stated in *Tarikh-ul-Khulfa*[1] that whenever a dispute came up before Sayyidina Abu Bakr ؓ he, first of all, looked into the Qur'an and decided the case accordingly, if he found it there. If he did not find it in the Qur'an, he referred to the practice of the Prophet ﷺ and decided the case accordingly. If he failed to find it there also, he enquired from the other Companions ؓ about it, and if they informed him of any decision of the Prophet ﷺ in the matter he thanked Allah and decided accordingly. But if the Companions ؓ failed to cite any decision of the Prophet ﷺ, Sayyidina Abu Bakr ؓ collected the leaders of the people and sought their advice, and after they had arrived at an agreed decision, he decided according to it. On such an occasion Sayyidina Abu Bakr ؓ used to exclaim:

"Praise be to Allah Who hath created among us men who remember the sayings of the Prophet ﷺ.

اَلْحَمْدُ لِلّٰهِ الَّذِىْ جَعَلَ فِيْنَا مَنْ يَّحْفَظُ عَنْ نَبِيِّنَا

(ii) The first and most preplexing problem to arise after the death of the Prophet ﷺ was about his successor. The Companions ؓ sought its solution, too, in the Sunnah of the Prophet ﷺ.

In books like Tabaq Ibn Sa'dd and Tarikhul Khulfa, Sayyidina Ali ؓ is reported to have said, "On the Prophet's ﷺ death we deliberated over the difficulty (i. e., the question of succession) and felt that in his life-time the Prophet ﷺ had appointed Abu Bakr ؓ to lead the Salah (i.e., to function as Imam).[2] Hence, we chose for

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1. p29 2. Meaning leader.

our world whom the Prophet ﷺ had chosen for our faith and made Abu Bakr ؓ his successor."

It is, further related in Tarikhul Khulfa, on the authority of Ibn Masud, that on the death of the Prophet ﷺ the Ansars[1] were heard saying, "There should be one Amir (i.e., Leader) (i.e., the Mahajirs or emigrants)." Upon it, Sayyidina Umar ؓ went to Ansars and said, "O Anasar! Don't you know that the Prohet ﷺ had appointed Abu Bakr ؓ to lead the Salah? If you do, tell me who has the heart to take preedence over Abu Bakr ؓ?, On hearing it, the eyes of the Ansars opened and they cried out vehemently,

نَعُوْذُ بِاللهِ اَنْ نَتَقَدَّمَ اَبَا بَكْرٍ

We seek the refuge in Allah against taking precedence over Abu Bakr ؓ."

In other words, when the Sunnah of Prophet ﷺ was brougth to the knowledge of the Ansars, they were satisfied and accepted it whole-heartedly.

In the same book it is also stated that on the death of the Prophet ﷺ, Sayyidina Abu Bakr ؓ addressed the following words to Sayyidina Sa'd ؓ in the course of a public speech, "Sa'd! You know, you were present when the Prophet ﷺ had once said, 'Rule and authroity in this matter vests with the Quraish'." Sayyidina Sa'd replied at once, "You are right." We will be ministers and supporters and you will be the rulers (meaning when the Ansars were reminded of the Prophet's ﷺ utterance they gave up the idea of Caliphate)."

(iii) Another problem to arise on the death of the Prophet ﷺ was concerning his burial. There was a disagreement over the place where his body should be laid to rest, and it, too, was setled in accordance with the Traditions.

In the book mentioned above, as well as in some other books like Tarikh Kamil[2] it is stated that when the dispute arose, Sayyidina Abu Bakr ؓ related that he had heard the Messenger of Allah say, "A Prophet is buried under (the roof of) the apartment of his in which he breathes his last." All the differences disappeared

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1. Meaning helpers. It is applied to the inhabitants of Madinah who first embraced Islam.
2. Vol. II, p. 225

immediately after it and the Prophet ﷺ was buried, by general consent, in the sacred ground of the room in which he had died.

(iv) A most important event in the history of Islam is that of the compilation of the Qur'an. When it was suggested by Sayyidina Umar ؓ to Sayyidina Abu Bakr ؓ that the whole of the Qur'an should be put together and preserved between the two covers of a single volume, the latter initially hesitated.

"How can I undertake a task," he would say, again and again, "Which the Prophet ﷺ himself did not take in hand?"

كَيْفَ اَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Later, when Sayyidina Abu Bakr ؓ was convinced, he wanted to assign the work to Sayyidina Zayd ibn Thabit ؓ. But he, too, was hesitant for the same reason. When, however, Allah caused him bosom to open up and brought certainty to his mind about the correctness of the stand taken by the two sheikhs (i.e Sayyidina Abu Bakr ؓ and Sayyidina Umar ؓ), he consented.

The object of narrating the above incidents here is to underline the fact that the holy companions ؓ habitually sought guidance from the *Sunnah* of the Prophet at each step.

(v) It is stated in Imam Maalik's *Muwatta* that the grandmother of a person who had died came to Sayyidina Abu Bakr ؓ and claimed her share in the property left behind by him. Sayyidina Abu Bakr ؓ said to her,

"Your claim is not established by the Qur'an and I am also not aware of anything in the Sunnah of the Prophet.... to support your claim.You should, therefore, go back at present so that I may enquire from other people."

مالک فی کتاب الله شئ وما علمت لک فی سنة رسول الله شيئاً فارجعی حتی اسأل الناس

Afterwards, when he made the enquiry he was told by Sayyidina Mughirah ؓ that the Prophet ﷺ had in his presence awarded one-sixth of the deceased to his grandmother. Sayyidina Abu Bakr ؓ, then, asked him to bring a witness to support him in his narration, and Sayyidina Muhammad ibn Maslamah ؓ supported Sayyidina Mughirah ؓ. Sayyidina Abu Bakr ؓ,

accepted the *Hadith* and allotted one-sixth of the legacy to the woman.

(vi) When the land of Parsis was annexed to the Islamic State, Sayyidina Umar ﷺ was seized with the question whether *Jazyah*[1] could be levied on them or not (as in the Qur'an it is mentioned that Jazyah could be realised from the *People of the Scripture* alone which, in its terminology, applied only to the Jews and the Christians). It was only when Sayyidina Abdul Rahman ibn 'Auf ﷺ testified that the Prophet ﷺ had realised Jazyah from the *fire-worshippers* of Hajr therefore Sayyidina Umar ﷺ imposed it on the Parsis.

(vii) It is mentioned in *Sahih Bukhari* that once a person enquired from Sayyidina Ibn-e-Abbas ﷺ if a woman gave birth to a child only forty days after the death of her husband would her *Iddat*[2] be deemed to have expired with it. Sayyidina Ibn-e-Abbas ﷺ replied that the period of waiting will terminate at child-birth or completion of four months and ten days, whichever is later. Sayyidah Salamah رضی الله عنها and Sayyidina Abu Hurayrah ﷺ were also present at that time. On hearing the decision of Sayyidina Ibn-e-Abbas ﷺ, Sayyidina Abu Salamah ﷺ pointed out that it was set forth in the Qur'an that:

And for those with child, their period shall be till they bring forth their burden.(Al-Talaq65:4)	وَاُولَاتُ الْاَحْمَالِ اَجَلُهُنَّ اَنْ يَّضَعْنَ حَمْلَهُنَّ (الطلاق ٦٥:٤)

What Sayyidina Abu Salamah intended to signify was that in the case at hand the period of waiting had ended. Sayyidina Abu Hurayrah ﷺ, too, said that he agreed with the view of his nephew, Abu Salamah. Sayyidina Ibn-e-Abbas ﷺ, then, sent his slave, Karib, to Sayyidah Umm-Salamah who, on learning about the nature of the case, remarked that:

"Sabree'a Aslamia was in the family way when her husband was martyred. Forty days after it, her child was born and offers of marriage began to come to her. The holy Prophet ﷺ, got her married."

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1. A tax levied by the Islamic State on its non- muslims in subjects.
2. The time of probation (four months and ten days) which a divorced or a widowed woman must wait before she can be re-married.

Commenting on it, Hafiz Ibn-e-Hajr writes: "It is said that Sayyidina Ibn Abbas ﷺ changed his opinion as a result of it and it is also supported by the fact that the statement of his disciples is in accord with the view of the general body of Muslims."

The practice of the holy Companions ﷺ to take recourse to the Sunnah of the Prophet ﷺ in the event of a difference of opinion or an apparent contradiction between two verses of the Qur'an is born out clearly by the above incidents.

(viii) Hostilities had been suspended, for a certain period of time, due to an agreement between the Roman Empire and Sayyidina Mu'awiyah ﷺ. When the period of truce was about to exprie, Sayyidina Mu'awiyah began to march with his army towards the enemy territory with the idea that he would not restart the war during the specified time but get close to the enemy and launch a sudden attack at the end of the stipulated period. One day Mu'awiyah saw a rider coming in his direction, calling out loudly: "*Allah-u-Akbar! Allah-u-Akbar*! The covenant is to be kept, not broken!" On a careful look, people discovered that he was a Companion of Messenger of Allah ﷺ named, Sayyidina Amr ibn 'Absa ﷺ. Sayyidina Mu'awiyah ﷺ asked him what was the matter. He replied, "I have heard the Messenger of Allah ﷺ say that when anyone entered into a covenant with a community he should not make an alteration in it till its time had expired or advance information had been given to the other party." Sayyidina Mu'awiyah ﷺ, returned to the capital with his troops.

(ix) Once Sayyidina Umar ﷺ set out for Syria from Madinah. On reaching the place called Sargh, he was informed by the commanders of the army that plauge had broken out violently in that country. He consulted with the *Muhajirs* and *Ansars* accompanying him but divergent views were expressed. Some of them were in favour of returning while the others felt that it was out of the question for they had embraked on the journey in the cause of Allah. On seeing the disagreement, Sayyidina Umar ﷺ asked them to leave and called for Quraishi *Muhajrin Fath*.[1] When they came, they unanimously supported the idea of going back. Sayyidina Umar ﷺ consequently, decided to return but Sayyidina Abu

1. The Quraish who had migrated to Madinah after the Conquest of Makkah.

Ubaidah ﷺ did not agree. Sayyidina Umar ﷺ and the others were caught in the dilemma when Sayyidina Abdur Rahman ibn 'Auf ﷺ turned up. He had not participated in the consultation, and was, therefore, unaware of the problem. On being told about the difficulty, he observed, "I know a thing in this regard." "You are reliable and trustworthy. Tell us what you know," said Sayyidina Umar ﷺ. Abdur Rahman ibn 'Auf ﷺ said that he had heard the Prophet ﷺ say: "When you come to know that an epidemic is raging at some place do not go there. But if the epidemic breaks out at a place you live in do not move out of it with the intention of fleeing."

Upon it, the disagreement was removed and Sayyidina Umar ﷺ returned to Madinah.

(x) In Tarikh Kamil, Tarikh Khulafa and other history books it is stated that on the death of Sayyidina Umar ﷺ, Sayyidina Abdur Rahman ibn Auf ﷺ and the rest of the Companions ﷺ chose Sayyidina Uthman ﷺ as the Caliph and took the vow of allegiance at his hand in these words:

نبايعک على كتاب الله وسنة رسوله وسنة الخليفتين بعده

We take the oath of allegiance at your hand on the condition that you will act in accordance with the Scripture (i.e., the Qur'an), the Sunnah of the Prophet ﷺ and the practice of the two earlier Caliphs."

These ten examples are, in truth, a handful out of immerable specimens. We could have cited any number of them but for a fair-minded person these should be enough. Taking them into account no one endowed with a sense of justice can deny that the confirmed practice of the earliest Muslims was to seek guidance from the Sunnah and the Traditions in all the walks of life.

Someone might suggest that the sources of the foregoing discussion on the *Believers' way* were treatises on history and Traditions that were written after the life time of the Companions ﷺ, and therefore, reliance could not be placed upon them. It cannot be that the Qur'an, the injunction and command to believe and act on it remain in force but we cannot ascertain the *Believers way*. And continue to entertain such a notion is like denying the Qur'an and to suggest it as impracticable which, what to speak of a

Muslim, no sane and educated non-believer would venture to suggest. As long as the path of following the Qur'an remains open, free access to the *Believers' way* will also be there and the means to obtain a comlete knowledge of it will stay unchanged, and, if it is so, what other course can be possible for acquiring detailed informed regarding the practice of the earliest Muslims than to refer to the compilations of Traditions and books on Tabaqat[1], Asma-al-Rijal[2], history and life-record of the Prophet ﷺ?

To declare these sources of knowledge as unreliable, false and fictious, would, as such, mean to shut the door of practical adherence to the Qur'an. Besides, the superiority Islam and Muslims enjoyed over all other faiths and religious communities would also be destroyed because it would necessarily show that the Muslims possessed no history nor were there any intellectual or practical attainments to their credit nor a dependable way of knowing about those achievements. Surely, no Muslim could accept that position.

How strange is the behaviour of some of the deniers of the Traditions in this respect that they believe history to be true but hold the Hadith to be untrustworthy although the historians neither care to indicate about each even as to how and through what sources they denied the knowledge nor observe the conditions prescribed and adopted by the Traditionists for testing the authenticity of those reports? Is it not ridiculous that chornological narratives of past events should be acceptable but not the standard collections of the Traditions while it is strictly laid down for their compilers that they must narrate in unbroken succession the sources through which each and every report of the sayings and doing of the Prophet ﷺ or events and circumstances relating to the Companions ﷺ came to their knowledge, and, further that these sources should be such that conclusive evidence of their veracity, fairness and reliablity was available?

Further, to reject the Traditions as unreliable, despite solid and irrefutable proofs of their genuineness and authenticity, is to say that

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❶. Dealing with the grades of the narrators of the Traditions as regards the chain of transmitters and general agreement.

❷. Biography and criticism of the narrators of the Traditions.

their collectors and compilers have put down incorrect and imaginary reports, with spurious references and concocted chain of narrators, in their books. These critics and fault-finders should ask themselves whether no "genuine" Muslim was present at the time of the collection of Ahadith[1] who could challange the fraud and condemn it.

Take Muwatta, for example. According to Abu Talib this volume of Traditions was compiled in 120 or 130 AH., i.e., 110 or 120 years after the death of the Prophet. Till about 13 or 23 years before its compilation venerable Companions who had the good fortune to have seen or head the Prophet ﷺ directly were alive while the number of *Tabi'een* i.e., those who followed immediately the Companions and profited from their society, was legion. Leaving alone the Islamic territories of Hijaz, Syria, Egypt and Iraq, in Madinah itself, where the book (Muwatta) took shape, the Tabi'een were too many to be counted. We will give the names of a few:

S.#	Name	Died
(i)	Ishaq ibn Abdullah ibn Abi Talha	(136 AH)
(ii)	Ismail ibn Muhammad Abi Zuhri	(134 AH)
(iii)	Rabi'a ibn Abu Abdur Rahman	(129 AH)
(iv)	Zahid ibn Aslam	(136 AH)
(v)	Salim ibn Abu Umayyah	(129 AH)
(vi)	Sa'd ibn Ishaq	(140 AH)
(vii)	Sa'eed ibn Abu Sa'eed Al-Maqburi	(123 AH)
(viii)	Salamah ibn Dinar	(140 AH)
(ix)	Shareek ibn Abdullah ibn Abu Namir	(140 AH)
(x)	Saleh ibn Kaysan	(140 AH)
(xi)	Safwan ibn Sulaim	(124 AH)
(xii)	Abdullah ibn Abu Bakr ibn Abu Hazm	(135 AH)
(xiii)	Abdullah ibn Dinar	(127 AH)
(xiv)	Abd Zinad	(130 AH)
(xv)	Abdur ibn Sa'eed	(139 AH)
(xvi)	Muhammad ibn Al-Munkadir	(131 AH)
(xvii)	Muhzama ibn Sulaiman	(130 AH)
(xviii)	Musa ibn Aqaba	(141 AH)
(xix)	Wahb ibn Kaysan	(127 AH)

1. Plural of Hadith

S.#	Name	Died
(xx)	Yahya ibn Sa'eed, Qazi of Madinah	(143 AH)
(xxi)	Yazid ibn Roman	(130 AH)
(xxii)	Yazid ibn Abdullah ibn Laisi	(130 AH)
(xxiii)	Hisahm ibn Urwah	(145 AH)
(xxiv)	Miswar ibn Rifa'ah	(138 AH)
(xxv)	Abu Tuwalah, Qazi of Madinah	(132 AH)

Apart from the connection of instruction and training, the relative position in time of the Tabi'een in respect of the Prophet ﷺ was as obtains in the lineal order between the grandchildren and the grandfather. Thus, even if the bond of teaching and instruction did not exists, the people of that era should have got acquainted, in the normal course of things, with numerous details of the Prohet's ﷺ life as the grandchildren do about the character, habits and actions of their grandfather without making a delibrate effort.

Now, consider that at such a time and in such circumstances and in the presence of these people and, above all, at a place where the last ten years of the Prophet's ﷺ life were spent and there was hardly a home which had not come under his influence and bore an association with him, in one way or the other, a man by the name of Imam Maalik makes a collection of his sayings and reads them out openly, in that very town, and thousands of persons come from all over the Islamic World and listen to it and many of them also make out copies of it and take them home and transmit its contents to tens and thousnads of men, yet not a single Muslim says that all these Traditions or a large part of them are false and fabricated.

Even if Imam Maalik was a liar could he have dared do such a thing in those circumstances, and supposing that he did go to that extent, was it possible that all the people of Madinah passively accepted the fabrication and remained silent spectators to the making of a gradulent addition to Faith and its endless propagation?

(What is with you. How do you judge?) (Al Saffat, 37:154) مَا لَكُمْ كَيْفَ تَحْكُمُوْنَ(الصافات ۳۷: ۱۵۴)

Imam Maalik, moreover, has indicated the names of the twenty-five aforementioned Tabi'een and of a few other Madinans as the sources who had related the Traditions to him. If it is

accepted for argument's sake that the Imam had been guilty of falsehood and misrepresentation, these persons, who were alive at that time, would not have allowed him to get away with it.

In a word, to condemn Muwatta or the other standard compilations of the Traditions and their chain of transmitters as wholly inaccurate is not only the height of perdition but it also stupid and ignorant.

(And he for whom Allah has not made a light has no light).
(Al Noor 24:40)

وَمَنْ لَّمْ يَجْعَلِ اللّٰهُ لَهُ نُوْراً فَمَا لَهُ مِنْ نُّوْرٍ (النور ٢٤:٤٠)

For that reason, no one before the currect era ventured to make such a change. On the contrary, these collections have, from the time of their compilation, consistently been recognised as correct and authentic. A very large number of learned men have heard them from their seniors and also related them to others. *Muwatta*, too, was read out by Imam Maalik himself to nearly a thousand persons, as Shah Abdul Aziz Dehlavi says in his book entitled, *Bustan-ul-Muhadditheen*. Suyuti, also, in the Preface of *Tanvir-ul-Hawalik* has mentioned the names of about fifty persons who narrated *Muwatta* after hearing it directly from Imam Maalik. The process has been going on uninterruptedly up to the present time and people have been narrating it from those persons in the same way but on a much larger scale.

Against it, is hard to understand why people who want only to reject the Traditions do not realise that every living community instinctively wants to safeguard its heritage and does its utmost to preserve the relics and the memory of the attainments of its illustrious ancestors. Such being the case, how can it be that the Muslims who *are the best of the peoples* and distinguished in the world for their love of learning and other commendable qualities of mind and character did not take steps to preserve the life-record and sayings of, what to speak of others, their own Prophet ﷺ?

Besides, if there be no other authentic source of knowledge than the Qur'an and the reports of the sayings and doings of the Prophet ﷺ are rejected untrustworthy then the meaning and significance of many of the verses of the Qur'an itself will remain unclear and incomplete. For instance, it is set forth in the Qur'an:

So when Zayd had performed the necessary formality (of divorce) from her, We gave her unto thee in marriage.
(Al Ahzab 33:37)

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا (احزاب ٣٣:٣٧)

Can the full significance of this verse be appreciated without recourse to the Traditions and placing reliance upon them? Or, is it possible to know wholly from the Qur'an who Zayd was, who was his wife, and what did actually take place. To take up another verse. It reads:

He frowned and turned away because the blind man came unto him. What could inform thee but that he might grow (in grace)? (Abasa 80:1-3)

عَبَسَ وَتَوَلّٰىٓ اَنْ جَآءَهُ الْاَعْمٰى، وَمَا يُدْرِيْكَ لَعَلَّهٗ يَزَّكّٰىٓ (عبس ٨٠: ١،٢،٣)

Can it be found out solely from the Qur'an who the blind man was and with whom was the Prophet ﷺ engaged in conversation at that time?

Likewise, once the whole stock of the Traditions is discarded as useless and unreliable what other way will be open to us for knowing the details of the events mentioned in the Qur'an concerning the battles of Ahzab, Hunain etc.?

Once again, we read in the Qur'an:

And when Allah promised you one of the two bands that it should be yours. (Al Anfal 8:7)

وَاِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّآئِفَتَيْنِ اَنَّهَا لَكُمْ (انفال ٨:٧)

Can anyone tell simply from the Qur'an what the two bands were? Or, where can one find in it the promise that Allah recalls? If it is not contained in the Qur'an there must also be some other kind of revelations coming down to the Prophet ﷺ from Allah.

Or, the Qur'an says:

When ye were on the near bank and they were on the yonder bank, and the caravan was below you. (Al Anfal 8:42)

اِذْ اَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوٰى وَالرَّكْبُ اَسْفَلَ مِنْكُمْ (انفال ٨:٤٢)

Will any of the rejectors of the Traditions explain entirely from the Qur'an what all this is about? Where were the near and yonder

banks situated and what was the caravan that is said to have been halting below?

The Qur'an, further, proclaims:

Allah hath given you victory on many fields. (Al Tawabah 9:25)

لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ (توبه ٩:٢٥)

After rejecting the Traditions is there any other source from which one can know about the many fields spoken of in the above verse?

In the same way, it is stated in the Qur'an:

If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two: when they two were in the cave, when he said unto his comrade:Grieve not. Lo! Allah is with us. (Al Tawbah 9:40)

اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ اِذْهُمَا فِي الْغَارِ اِذْيَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا (توبه ٩:٤٠)

From where was the Prophet driven out? Who was the other companion with him? In which cave were the two hiding? Can the Qur'an, by itself, answer these questions? And is there any other way of learning about it expect from the Traditions?

A place of worship which was founded upon-duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. (Al Tawabah 9:108)

لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ، فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا (توبه ٩:١٠٨)

But, which place of worship? Who were the men to has been extolled in this verse? Surely, the Qur'an alone cannot furnish all the answers.

And, further:

And to the three also (did He turn in Mercy) who were left behind. (Al Tawbah 9:118)

وَعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا (توبه ٩:١١٨)

Who the three men were and what had happened to them? Why was their case left in abeyance? Can these facts be ascertained

without referring to the Traditions of the Prophet?

The Qur'an, in the same manner, says:

And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some ye slew, and yet made captive some. And He caused you to inherit their land and their houses and their wealth, and land ye have not trodden.	وَاَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتَابِ مِنْ صَيَاصِيْهِمْ وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ فَرِيْقًا تَقْتُلُوْنَ وَتَاْسِرُوْنَ فَرِيْقًا O وَاَوْرَثَكُمْ اَرْضَهُمْ وَدِيَارَهُمْ وَاَمْوَالَهُمْ وَاَرْضًا لَّمْ تَطَئُوْهَا
(Al Aĥzab 33:26-27)	(احزاب ٣٣:٢٦،٢٧)

Who were the demonstrators and where did their property lie? Which land were the Muslims caused to inherit though they had not set their feet on it? None of these points can, evidenlty, be explained if we reject the genuineness of the Traditions.

These are some of the examples taken at random. Many more instances of a like nature can be produced. The aim, however, is only to show that it is almost impossible to understand or explain the meaning of a large number of Qur'anic verses after discarding the Traditions as useless and unauthentic.

In short, believers in the Qur'an as a Divine Scripture must regard it as important to understand and follow it, at all times. They will also have to rely on and accept the reports of the sayings and doings of the Prophet ﷺ, which the Muslim scholars and Traditions have compiled after subjecting them to intensive scrutiny. A very large part of which forms a valuable explanatory supplement of the Qur'an.

Those who imagine that the Qur'an is the last word on Faith and no religious principle or instruction, of Shari'ah can be established from any other source should give a thought on the Qur'an itself as honest seekers of truth. Numerous religious acts or observances are mentioned in the Qur'an and carried out as a religious duty although no injunction was contained in the Qur'an about it. It will, therefore, have to be admitted that the command for it was given through the Sunnah. We will give only two examples of it here.

In Surah Taubah the Prophet ﷺ is commanded in these words to abstain from observing the funeral *salah* of the hypocrites:

And never (O Muhammad) pray for one of them (the Hypocrites) who dieth.
(Al Tawbah 9:84)

وَلَا تُصَلِّ عَلٰى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا (توبه ۹:۸۴)

It shows that the funeral *salah* was being performed and the Prophet ﷺ used to offer prayers at the burial of the dead before the above verse was revealed though none of the verses revealed earlier can be cited to have enjoined upon the Prophet ﷺ and the Muslims the prayers for the dead. It will, therefore, have to be conceded that the relative command was given through the Sunnah.

Similarly, a reference is made to the Friday sermon in the following verse of surah Hajj in the course of a parable or a complaint.

But when they spy some merchandise or pastime they break away to it and leave you standing. (Al Jumu'ah 62 : 11)

وَاِذَا رَاَوْا تِجَارَةً اَوْ لَهْوَا انْفَضُّوْٓا اِلَيْهَا وَتَرَكُوْكَ قَآئِمًا (جمعه ۶۲:۱۱)

Leaving, it aside, even the rejectors of the Traditions will, perhaps, not deny that the Friday sermon is a religious act, ordained by the Shari'ah which the Prophet ﷺ himself used to deliver and it has been going on like that in the Umma[1] without a break or interruption, but no Qur'anic verse can be quoted in which the command for it is given.

In addition to it, no one claiming to be a Muslim can say that the Azan[2] given before *salah*[3] is not a religious act which has been observed ceaselessly among the Muslims from the time of the Prophet ﷺ, and, in the Qur'an, too, it has been mentioed once in the *surah Maidah* as a statement of the fact that the foolish disbelievers made of fun of Azan and imitated it contemptuously by making derisive gestures:

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❶. Followers of the Islamic Faith.
❷. The summons to prayers
❸. Regular worship offered up by the Muslims five times a day.

And when ye call to prayer they take it for a jest and sport.
(Al Maidah 5:58)

وَإِذَا نَادَيْتُمْ إِلَى الصَّلٰوةِ اتَّخَذُوهَا هُزُوًا وَّلَعِبًا ذٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ (مائده ٥:٥٨)

At another another time, Surah Jumu'ah, in connection with another command:

When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading.
(Al Jumu'ah 62:9)

إِذَا نُودِىَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا إِلٰى ذِكْرِ اللهِ وَذَرُوا الْبَيْعَ (جمعه ٦٢:٩)

but though it is known from these verses that Azan was current among the Muslims as a religious practice before their revelation, not a single verse can be found in the Qur'an through which Azan may have been prescribed to the Believers. It is, thus, obvious that the command for Azan given not through the Qur'an but Sunnah. Though whatever we have written should be enough. We add a final word of principle.

The True Place of The Prophet

In our view, the fundamental error made by the deniers of Sunnah and the Traditions is that they have not understood the true place and position of the Prophet ﷺ. If they ponder only over the Qur'an for a correct appreciation of the nature, duties and functions of the Prophet it will be clear that the station of the holy Prophet ﷺ is not merely that of the Messenger of Allah but he is also to be followed and obeyed explicitly; he is the master, the guide, the leader, the judge, the ruler, the arbiter, and, so on - and it is, again, in the Qur'an itself that the various capacities and functions of the Prophet ﷺ have been delineated.

(i) The Prophet is to be obeyed and the Believers are religiously bound to carry out his orders.

The following words have been addressed to the Muslims, from place to place, in the Qur'an[1]:

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1. Al Nisaa 4:59; Al Maidah 5:92; Al Noor 24:54; Muhammad 47:33; Al Taghabun 64:12

Obey Allah, and obey the Messenger. (Al Noor 24:54)

اَطِيْعُوا اللّٰهَ وَاَطِيْعُو الرَّسُوْلَ

(النور ٢٤:٥٤)

From the manner in which the twin commands of *Obey Allah* and *Obey the Messenger* have been expressed through two separate phrases any anyone with a feel of the Arabic langauge and idiom will readily concede that like the obedience of Allah, the obedience of the Prophet ﷺ, too, is permanently enjoined upon the Muslims as a religious obligation. It does not simply mean that the Scripture brought by the Prophet ﷺ and the precepts and injucntions contained in it should be believed in and followed for, in that case, it would have been needless to add the directive of *Obey the Messenger* to that of *Obey Allah* which had already been issued. In further elaboration of our point we will reproudce the under-mentioned verse from *surah An Nisa*:

And when it is said unto them: come unto that which Allah hath revealed and unto the Messenger, but seest the hypocrites turn from thee with aversion. (Al Nisaa 4 :61)

وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَآ اَنْزَلَ اللّٰهُ وَاِلَى الرَّسُوْلِ رَاَيْتَ الْمُنَافِقِيْنَ يَصُدُّوْنَ عَنْكَ صُدُوْدًا

(نساء ٤:٦١)

In it, two things have been spoken of, one immediately after the other. People are exhorted not only to come unto that which Allah hath revealed but unto the Messenger as well, and the way the two duties have been enjoined is enought to show that the rendering of obedience to the Prophet ﷺ stressed in the foregoing verses does not simply denote submission to the Scripture revealed to him by Allah but loyalty to the Prophet ﷺ is also a distinct and permanent requirement.

In the same Chapter it is further stated that the Messengers had been raised with no other object than that they should be obeyed and their commands carried out.

We sent no Messenger save that he should be obeyed by Allah's leave. (Al Nisaa 4:64)

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ

(نساء ٤:٦٤)

(ii) The Messenger are Guides and Leaders by the Command of Allah.

And We made them chiefs who guide by Our Command. (Al Anbiyaa 21 : 73)	وَجَعَلْنَا هُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا (انبياء ۲۱: ۷۳)

(iii) The Holy Prophet ﷺ has also been ordained to the poisition of a Ruler and Arbiter by Allah and it is a prerequisite of Faith for the Belivers to refer their disputes to him for adjudication and accept his decision ungrudgingly.

But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission. (Al Nisaa 4: 65)	فَلَا وَرَبِّکَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْکَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا (نساء ۴: ۶۵)
And it becometh not a believing man or believing women, when Allah and His Messenger have decided an affair (for them), that they should (after that) claim any say in their affair. (Ahzab 33: 51)	وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ (احزاب ۳۳: ۳۶)
The saying of (all true) believers when they appeal unto Allah and His Messenger to judge between them is only that they say: We hear and we obey. And such are the successful. (Al Noor 24 :51)	اِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ اِذَا دُعُوْٓا اِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اَنْ يَّقُوْلُوْا سَمِعْنَا وَاَطَعْنَا (نور ۲۴: ۵۱)

All the above verses are emphatic on the point that the Muslims are bound by Faith to submit to the decision of the Prophet ﷺ in all matters and it is not open to them to wrangle about it.

(iv) Just as it is necessary for anyone's success and felicity that he submits to Allah, it is also imperrative for him to obey the Prophet ﷺ. Conversely, as defiance of Allah is a grievous error and source of sever misfortune,so is the defiance of the Prophet ﷺ.

Whosoever obeyeth Allah and His Messenger, he verily hath gained a signal victory. (Al Ahzab 33:71)

وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا (احزاب ۳۳:۷۱)

And whoso is rebellious to Allah and His Messenger, he verily goeth astray in error manifest. (Al Ahzab 33:36)

وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا (احزاب ۳۳:۳۶)

Again, on the day the pagans will be cast into Hell they will feel sorrow for disobeying the Prophet ﷺ in the same way as they will repent having been disobedient to Allah.

On the day when their faces are turned over in the Fire they say: Oh, would that we had obeyed Allah and had obeyed His Messenger. (Al Ahzab 33 : 66)

يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِى النَّارِ يَقُوْلُوْنَ يٰلَيْتَنَا اَطَعْنَا اللّٰهَ وَاَطَعْنَا الرَّسُوْلَا (احزاب ۳۳:۶۶)

At another place, it is set forth:

On that day those who disbelieved and disobeyed the Messenger will wish that they were level with the ground (i. e., became a part of the earth so that they could escape the chatisement). (Al Nisaa 4 : 42)

يَوْمَئِذٍ يَّوَدُّ الَّذِيْنَ كَفَرُوْا وَعَصَوُا الرَّسُوْلَ لَوْ تُسَوّٰى بِهِمُ الْاَرْضُ (النساء ۴:۴۲)

The Muslims are warned not even to talk among themselves of disobedience towards the Prophet ﷺ.

O ye who believe! When ye conspire together, conspire not together for crime, wrongdoing and disobedience toward the Messenger. (Al Mujadilah 58 : 9)

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَاتَنَا جَيْتُمْ فَلَا تَتَنَا جَوْا بِالْاِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُوْلِ (مجادله ۵۸:۹)

(v) The Muslims are enjoined to take whatever the Prophet ﷺ gives and abstain from whatever he forbids.

And whatsoever the Messenger giveth you, take it. And whatsoever he forbideth, abstain (from it). (Al Hashr 59:7)

مَآ اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا (حشر ۵۹:۷)

Even if the above verse is supposed to apply only to worldly goods it severs our purpose for, at least, it makes it clear that whatever the Prophet ﷺ may deal out of his free will is worthy of aceptance to the Believers without the least hesitation or objection.

(vi) The Prophet has a greater claim on the life of the Believer than the Believer himself.

The Messenger has a greater claim on the lives of the believers than (the believers) themselves. (Al Ahzab 33 : 6)	اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ (احزاب ۳۳:۶)

Commenting on this verse, Shah Waliullah remarks: "The Prophet ﷺ is the vicegerent of Allah and enjoys greater power and freedom in the matter of the life and property of the Believers than the Believers themselves. It is not permitted to the Believer to jump into the blazing fire but if the Prophet ﷺ commands him (to do so) it becomes a religious duty."

(vii) To please the Prophet along with Allah is an essential condition of Faith.

Allah with his Messenger hath more right that they should please Him if they are believer (Al Tawbah 9:62)	وَاللّٰهُ وَرَسُوْلُهٗٓ اَحَقُّ اَنْ يُّرْضُوْهُ اِنْ كَانُوْا مُؤْمِنِيْنَ (توبه ۹:۶۲)

(viii) Like the love for Allah, the love for the Prophet ﷺ, too, should be stronger than attachment to all the things of the world. Those who fail in it are wrongdoers and shall remain devoid of Divine Guidance.

Say: If your fathers, and your sons, and your brothers, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will be no sale, and dwellings ye desire are dearer to you than Allah and His Messenger and striving in His way: then wait till Allah bringeth His command to pass.	قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُ ۨاقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ وَاللّٰهُ

Allah guideth not wrong-doing folk. (Al Tawbah 9 : 24)

لَا يَهْدِى الْقَوْمَ الْفَاسِقِيْنَ
(توبه ۹: ۲۴)

(ix) It is the duty of the Believer to respond at once when the Prophet ﷺ calls him for anything

O ye who believe: Obey Allah, and the Messenger when He calleth you to that which quickeneth you. (Al Anfal 8 : 24)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ
وَلِلرَّسُوْلِ اِذَا دَعَا كُمْ لِمَا
يُحْيِيْكُمْ (انفال ۸: ۲۴)

(x) It does not become the Believer to go away without taking the Prophet's ﷺ leave when he summons him for a common business, otherwise, there is for him the apprehension of a dreadful penalty.

They alone are the true believers who believe in Allah and His Messenger and, when they are with him on some common errand, go not away until they have asked leave of him. (Al Noor 24 : 62)

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ
وَرَسُوْلِهٖ وَاِذَا كَانُوْا مَعَهٗ عَلٰٓى اَمْرٍ
جَامِعٍ لَّمْ يَذْهَبُوْا حَتّٰى يَسْتَاْذِنُوْهُ
(النور ۲۴: ۶۲)

Preceeding, the Qur'an warns those who do not observe this command and slip away without the Prophet's ﷺ permission in these words:

And let those who conspire to evade orders beware lest grief or pain ful punishment befall them. (Al Noor 24 : 63)

فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖٓ
اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ
عَذَابٌ اَلِيْمٌ (النور ۲۴: ۶۳)

The station of the Prophet ﷺ and the nature and significance of his mission forms a permanent subject of study. Much more can be written on it than we have attempted and hundreds of Qur'anic verses can be cited. We will, however, bring the present discussion to a close with the observation that when it is established beyond doubt from the Qur'an that the Prophet ﷺ is the leader, the guide, the ruler, the master, the judge, the aribter etc., it follows automatially that whole-hearted compilance with his commands, instructions, decisions and pronouncements in respect of religion, whether they are of a positive or a negative character, is an

essential condition of faith.

During his life-time the Prophet ﷺ was accepted in the same capacity by the Ummat and the same significance was attached to his sayings and good example. The holy Companions ﷺ who had seen and heard him personally took exceptional pains to maintain and preserve the entire record of his sayings and doings and they handed it down to the succeeding generations with utmost care and conscientiousness. Later, in the subsequent decades, the Almighty Creator granted to the best and most meritorious members of the Ummat the great good fortune to compile and arrange, examine and study, criticise and evaluate, learn and teach, translate and explain and preserve and propagate the stupendous mass of the Sunnah and Ahadith, and to develop various brances of learning pertaining to it and serve the cause in a hundred other ways which in its marvellousness has not been equalled by any other community[1]. Owing to it, though more than fourteen hundred years have elapsed since the passing away of the blessed Prophet ﷺ, the radiance of his sayings and good example is still with us to guide the steps of the seekers of truth as it was during the earliest phase of Islam.

The Divine arrangement for the preservation of the teachings of the Prophet ﷺ was, in fact, necessary after the termination of the glorious order of Messengers. When no Messenger of Allah was going to be raised up after Prophet Muhammad ﷺ till the Last Day, and he was to function as the Divine Messenger up to the end of time, it was essential that his precepts, maxims, exhortations and good example remained intact in the world in their entirety, unchanged and unpolluted, as long as the human race endured on earth so that people could derive the same inspirtion and enlightenment from them as those who were blessed enough to affrim faith in him did from his luminous personality during his own time. Today no antagonist or habitual fault-finder can deny that such an arrangement from the Cherisher and Sustainer of the Worlds has consistently been holding good for the last fourteen

❶. There are over sixty branches of learning and lietrature appertaining to the Sunnah and Traditions, and without exaggeration, thousands of books have been written on each of the divisions. If only a list of books relating to the Traditions was prepared it would run into thousands of pages.

centuries and we firmly believe that it shall continue to be so in time to come, and, out of His Infinite Mercy, Allah will not cease to produce men who will be ready to serve the lofty designs and purpose whenever and in whatever way it is needed.

M'aarif-ul-Hadith,[1] which it has happily fallen to the lot of my friend, Maulana Muhammad Manzoor Nomani, to write, is a recent contribution and a new act of service in the line.

Instead of offering a formal comment on the merit of the book, I shall end the Introduction, with the prayer that Allah may bestow His kind acceptance upon the Mualana's endeavour and make it helpful and beneficial for His bondsmen and enable him to complete the remainig volumes of the series in good time.

HABIBUR RAHMAN A'AZMI

Note: Translated from Urdu

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❶. The title of the original Urdu edition of the treatise from which the present translation has been done.

INTRODUCTION
by
Maulana Abu Hasan Ali Nadvi

بسم الله الرحمٰن الرحيم

In the name of Allah, the Compassionate, the Merciful

الحمد لله وسلام على عباده الذين اصطفٰى

Praise belongs to Allah, and peace be on His chosen slaves.

While indicating the ends and objects of the raising up of the Prophet Muhammad as the Apostle, the Qur'an has specifically mentioned four things (i) Recital of Revelations; (ii) Teachings of Scripture: (iii) Teaching of Wisdom; (iv) Purification of soul.

He it is Who hath sent among the unlettered ones a Messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom, though heretofore they were indeed in error manifest. (Al Jumu'ah 62 :2)

هُوَالَّذِىْ بَعَثَ فِى الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِىْ ضَلٰلٍ مُّبِيْنٍ

(الجمعه ٦٢: ٢)

Even as We have sent unto you a Messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture Wisdom, and teacheth you that which ye knew not. (Al Baqarah 2: 151)

كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَالَمْ تَكُوْنُوْا تَعْلَمُوْنَ

(البقره ٢: ١٥١)

The mission of Prophet Muhammad ﷺ comprised of these four departments. Just as the Prophet ﷺ gave to the world a new Scripture and a new knowledge and wisdom, in the same way he bestowed upon it a new morality and a new Faith, a new devotion and eagerness, a new magnanimity and highmindedness, a new spirit of self-abnegation and solicitude for the Hereafter, a new notion of contentment and asceticism and a new concept of indiference to worldly goods and glory, a new ideal of love, kindness and compassion, a new joy of worship and a new wealth of divine fear, repentance and supplication. On these foundations was built the Islamic society and the moral and spiritual environment evolved which is commonly known as the Era of the Prophet and the Companions. The Companions were the finest specimens and most admirable representatives of the aims and effects of the raising up of the sacred Prohet ﷺ. One should look at this august body of the aforementioned departments of Messengership in everyday life.

The raising of the holy Prophet ﷺ and his teachings and prescepts were the fountainhead of these blessings and the whole structure of life, both individual and collective, in the First Century of Islam, originated from them. But if a study in depth was made of how it all came about and its ways and means were analysed, it would appear that the essential elements and basic formulative factors of that marvellous revelution were three:

(i) The personality of the Prophet ﷺ
(ii) The holy Qur'an
(iii) The sayings and sermons and teachings and exhortations of the Prophet.

These factors, as a little thought will show, lie behind the complete manifestation of the ends and effects of the Messengership of the holy Prophet ﷺ. They have played a decisive role in the making of the new Ummah. An ideal society, a perfect life and a collective design could not come into existence without them. Life is a pre-requisite of life. In our world, lamp is lit by lamp. The true Islamic morality which is found side by side with faith and action in the lives of the Companions and their faithful successors, and the attendant lofty idealism and deep religious

feeling were not due, simply, to the recital of the Scripture but had also been infused and instilled by the most inspiring and lovable personality of the Prophet ﷺ that was present before them all the time and from whose company, guidance and utterances they used continuously to profit. The typical spirit and disposition of Islam in which there was not only the legal compliance of command and injunctions but, also, the incentives to act upon them, and the softer values of life and refined oral instincts went along with stenuousness of orderly conduct came to be moulded by the assemblage of all these influences.

The Companions ﷺ had received the command to establish *salah* from the Qur'an and, also, heard the critical explanation of:

> who are humble in their prayers. (Al Mu'minoon 23:2)
>
> اَلَّذِيْنَ هُمْ فِيْ صَلٰوتِهِمْ خٰشِعُوْنَ
> (المؤمنون ٢٣: ٢)

but, it was only when they had offered *salah* with the Prophet ﷺ and observe the state of his *ruku* and *sajda* that they realised its true siginificance. They had learnt from the Qur'an that *salah* was a most favourite act with the Believers, but until they had heard the Prophet ﷺ say, "the coolenss of my eyes lies in *salah*, and

> "O Bilal! give the call of *salah* and bring comfort to my heart,"
>
> اَرِحْنِيْ يَا بِلَالُ

they had no idea of the yearning and ardency. Likewise, up to the time that they had heard the Prophet ﷺ say,

> "Their hearts remain in the mosque when they go out of it and they have no peace till they return,"
>
> وَقَلْبُهٗ مُعَلَّقٌ فِي الْمَسْجِدِ حَتّٰى يَعُوْدَ اِلَيْهِ

they could not apprecite the reality of the bond obtaining between the mosque and the truthful Believer's spirit. They had repeatedly read in the Qur'an the exhortation to beseech the Lord for their needs and, also, heard that He was displeased with those who did not supplicate to Him but its real purport and substance dawned upon them only when they had heard the Prophet ﷺ say to Allah in the field of Badr, with his forehead placed on the sand,

O Allah! I beg Thee in the name of Thy promise and Thy covenant. O Allah! If Thou decidest to destroy these handful of men, Thou shalt not be worshipped.'

اَللّٰهُمَّ اَنْشِدُکَ عَهْدَکَ وَوَعْدَکَ اَللّٰهُمَّ اِنْ شِئْتَ لَمْ تَعْبَدْ

and noticed the state of extreme distress and anxiety that had led Sayyidina Abu Bakr exclaim, "O Messenger of Allah ﷺ! It is enough." They knew that the life-breath of supplication was humbleness and an entreaty was precious to the extent to which it possessed that attribute, but the meaning of humbleness were revealed to them only when they had heard the Prophet ﷺ implore the Lord in these words:

اللّٰهم انک تسمع کلامی وتری مکانی و تعلم سری وعلانیتی لا یخفی علیک شی من امری و انا البائس الفقیر المستغیث المستجیر الوجل المشفق المقر المعترف بذنبی، أسئلک مسالة المسکین و ابتهل الیک ابتهال المذنب الذلیل واد عوک دعاء الخائف الضریر ودعاء من خضعت لک رقبة وفاضت لک عبرته و ذل لک جسمه ورغم لک انفه اللّٰهم لا تجعلنی بدعائک شقیّا وکن لی رؤفا رحیما. یاخیر المسئولین ویا خیر المعطین

"Oh Lord! Thou heareth what I say and seeth wherever I am in whatever state. Thou kowest what is secret and what is manifest in me, and naught concerning me is concealed from thee. I am in distress, a beggar. I beg Thee for succour and protection. Thy fear is gripping me. I confess my sins; I supplicate to Thee like a poor, helpless suppliant; I beseech Thee like a wretched sinner; I implore Thee like an inflicted, awe struck slave-a slave whose head may be bowed before Thee, whose tears may be flowing in Thy presence and whose body may be bent in utter submission; a slave who may be lying prostrate on the ground, begging, imploring and crying his heart out with nose rubbing the earth. O Lord! Do not reject my prayer; have mercy on me. O Thou the Best of Givers and Noblest of Helpers." [1]

They had read in the Qur'an about the transitoriness of this world and the permanence of the Hereafter and knew by heart the

1. Kanz ul-Ummal on the authority of Ibn Abbas.

verse,

> This life of the world is but a pastime and a game. Lo! the home of the Hereafter- that is life. (Al Ankaboot 29:64)
>
> وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَآ اِلَّا لَهْوٌ وَّلَعِبٌ وَّاِنَّ الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ (العنكبوت ٢٩:٦٤)

but gàined a full mental grasp of its practical implicatins purely from the life of the Prophet and it was only by observing his way of living and the circumstances of extreme hardship and poverty in which the members of his family passed their days that they felt what was meant by future existence being he real existence and how did they and their families subsist who believed in,

> "O Allah! There is no joy other than the joy of Futurity."[1]
>
> اَللّٰهُمَّ لَا عَيْشَ اِلَّا عَيْشُ الْاٰخِرَة

When with this trenchant exhoration and practical life-pattern they heard the details of the boons and blessings of Paradise and endless tortures of Hell from the Prophet ﷺ, a unique feeling of fear mingled with eagerness was produced in their hearts and the picture of both the ultimate resting places remained permanently drawn before their mind's eye.

Similarly, they were well-informed of the import of moral virtues like compassion, humility, politeness and good manners, but the full range of their meaning and their application in practical life was clear to them only when they had witnessed the tender-hearted behaviour of the sacred Prophet ﷺ towards the orphan, the weak and the indigent and towards his own friends, Companions ؓ, family members and domestic servants and heard his advice and admonition in that regard. They had receìved the command from the Qur'an to fulfil the rights of the Muslims, in general, but its numerous forms like caring for the sick, participating in the funerals and making the prayer of welfare for the one who sneezed were such that people, for the most part, could not conceive of them on their own, or, at least, appreciate their significance. Again, the Qur'an has stressed the need to whom kindness to the parents and to others who have a claim upon us but how many moral teachers could have thought of the lofty standard set in the Tradition that reads:

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1. Kitabur Riqaq in this Book

(٤١٦) إِنَّ مِنْ اَبَرِّ الْبِرِّ بِرُّ الرَّجُلِ اَهْلَ وُدِّ اَبِيْهِ بَعْدَ اَنْ يُوَلِّىَ

"An excellent grade of dutifulness and showing kindness to one's father is that a person sends presents to friends of his parents and treats them with affection after the death of the parents."

Or, who could have attained the level of nobility of social conduct indicated in the Tradition

"Often it happened that when a goat was slaughtered in the Prophet's ﷺ house, he would have it cut into pieces and sent them to the ladies who were the friends of his deceased wife Khadijah?"

From these few examples drawn from the reports of the Prophet's ﷺ sayings and doing appertaining to moral disposition and social conduct one can imagine the depth and comprehensiveness of the guidance the Traditions furnish in the various departments of life and realise what a wonderful treasure-house of knowledge and instruction do they make for humanity.

On the other hand, the history of religions conclusively shows that mere legislation is not enough to give rise to a deed in its true spirit or create the atmosphere that is needed to make it effective and purposeful. For instance, the brief command to establish *salah* cannot produce the inner feeling which is conductive to the preservation of its form and essence, the cultivation of the habit to observe it regularly and the attainment of the desired moral, mental and spiritual results. For it, rules proprieties are required that lend grandeur and vitality to the act. The commands of ablution, cleanliness, understanding, humbleness, calmness and congregation have been given in the Qur'an for that very reason. But the proper climate for the realisation of the moral, spiritual and collective benefits of *salah* will evidently, be generated in proportion to additions made, within the realm of practicability, to the external arrangements, rules and formalities. The students of the sayings of the Prophet ﷺ and his biography will be aware that this utterances and exhortations have strengthened and reinforced them so admirably that *salah* has become a most efficacious means of self-purification, moral uplift and sincere devotion to Allah as well as of the training and disciplining of the ummat and giving it a

true sense of solidarity. The superiority of *wudu* (abulution) and of the precise formulation of the intention to perform it, the superiority of going to the mosque and of each step taken in that direction, of the prayer of the way, of the correct manner of entering it, of salutation of the mosque and of waiting for the service to begin, the reward on congregation, Azan and Iqama, the superiority of the position of the Imam and the stress on following him strictly, the obligation to keep the rows straight, the superiority of holding sessions of teaching and instruction in the mosque and of people sitting together and reciting the Names, Praises, and Attributes of Allah, the proper way of coming out of the mosque and the prayer for the occasion etc., etc., have, for instance, enhanced manifold the solemnity and splendour of *salah.* Add to it the state of the Prophet's *salah*, his enthusiasm for the supererogatory prayers, the incidents of his absorption in the recitation of the Qur'an and of bursting into tears during it, as preserved in the Traditions, and imagine what a high degree of excellence the *salah* of the Ummat acquires owing to them. We can conclude similarly about the other obligatory duties of *fasting, zakah* and the *hajj* and judge for ourselves how far they can retain their effectiveness and ability to stir the deepest feelings of reverence and eagerness and bring about a new society inspired with the spirit of worship, piety and earnest repentance if they are shorn of these virtues and proprieties, cut off from the events and incidents from the life of the Prophet ﷺ and isolated from the atmosphere the Traditions provide for them.

The life, sayings and practices of the Prophet ﷺ the collection of the reports of which is called the Hadiths and the Sunnah - provide the climate in which Faith thrives and bears fruit. Religion is not the name of a wooden, soulless ethical code or collection of laws. It cannot exist without warmth of feeling, solid facts and practical examples. The best and most authentic assemblage of these is the one that is related to the personality of the Prophet ﷺ and derived from the history of his life. Judaism and Christianity as well as the other Asian faiths soon lost their inner vitality and became weak and decrepit because they did not possess reliable records of the sayings and practices of their Prophets عليهم السلام,

and the surrounding influence that enabled the adherents to grow morally and spiritually and withstand the onslaghts of godless materialism was not available to them. They, ultimately, tried to fill the void with the life-accounts of saints and holy men and their sayings and sermons but succeeded only in reducing the religion to a collection of rituals, ingenious interpretations and innovations. The bankruptcy of these faiths in respect of the records of the lives of their Prophets ﷺ is a historical reality on which a great deal has, already, been written. An incontrovertible proof of Islam being the last and eternal Faith is that such a tragedy has never occurred to it. The intellectual and spiritual enviornment in which the Companions ﷺ lived and operated has been wholly preserved for posterity through the Traditions. It is, as such, quite possible for a person belonging to the succeeding generations to break away from his own surroundings and begin to live in an environment in which the Prophet ﷺ himself is present - he is speaking to the Companions ﷺ and they are listening to him attentively, forms of action are seen side by side with precepts and episodes of feeling along with forms of action. From the Traditions one can realise what kind of deeds and moral Faith gives rise to and what design of life belief in the Hereafter brings into being. These are the windows through which the family life of the Prophet ﷺ, his home, the way he spent his nights and the moral, cultural and economic standard of living of the members of his household can be viewed completely; the state of his genuflexion can be seen with the eyes and the melody of his prayers heard with the ears. How, then, can the eyes which see him shedding tears and his feet swelling up (due to long strentches of standing in prayers) and the ears that hear him protesting should he not be a grateful bondsman of Allah be guilty of negligence? How can they be in doubt about the worthlessness of the material world and remain unmoved by the call of asceticism who see that fire is not lit in the Prophet's ﷺ house for months, that a stone is tied to his stomach to subdue the pangs of hunger and marks are left on his back due to sleeping on the coarse mat of date-palm leaves? Who can remain heedless of the life of the Hereafter being a witness to the fact that the remainder of the gold meant for charity is spent eagerly in the way

of Allah before retiring for the night or the oil for the lamp is borrowed from a neighbour during the Prophet's ﷺ last illness? Where will one go for taking a lesson in nobility of mind and character and perfection of humanity who has seen the Prophet ﷺ lending a hand to the members of his family and showing affection to his children, lenience to his servants, kindness to his Companions ﷺ and forbearance to the enemies?

Not only is the door of the Prophet's ﷺ apartment open through which all this can be seen but, also, the doors of the houses of his blessed Companions ﷺ, and everything-the mode and manner of their living, the burning of their hearts and the ardour of their nights, their activities in the market-place and serenity and composure in the mosque, their devoutness, self-restraint and implicit surrender to Allah and even their human weaknesses — is exposed to veiw. Here, the glorious incident of Abu Talha Ansari's ﷺ self-denial meets the eye as well as the unfortunate episode of Ka'b ibn Malik ﷺ staying away from the battle of Tabook. In fine, it is such a natural environment that life is present in it with all its reality and diversity and the Traditions have preserved it for eternity by painting a vivid picture of it, to the minutest detail.

The preservation of a thorough and authentic description of the age of the Prophet ﷺ along with the Qur'an is an achievement of the Muslims the like of which cannot be found in the annals of any other religion or community. A faith that has to endure till the end of time and supply sustenance to the heart and mind and provide correct incentives to thought and action cannot be expected to fulfil its destiny without the environment in which it had blossomed up and that environment has been made safe by means of the Traditions.

The history of the collection and compiltion of the Traditions distinctly shows that it was not a chance occurrence. The paying of attention by the Companions ﷺ to the writing down of the Traditions in the Prophet's ﷺ own lifetime and the preservation of a large part of the narratives by them and the continuance of the task by their immediate successors, the hurrying along of thousands of scholars from Iran, Khorasan and Turkestan and their phenomenal memory, earnestness and dedication to the cause of

the Traditions, the coming up of redoubtable masters of *Asma-ur-Rijal* an the science of narration with their single minded attachment, and, finally, the inclination of the Ummat as a whole, towards the Traditions and the popularity and propagation of this branch of knowledge in the whole of the Islamic world go to prove that like the preservation of the Qur'an, the preservation of the sayings of the Prophet ﷺ, too, was an act of Allah. It was decreed by the Almighty that the reports of the sayings and practices of the Prophet ﷺ were compiled and made safe forever. The continuity and perpetuation of the "blessed life" (of the Prophet) was made possible by it, and the moral, spiritual and intellectual heritage the Companions ؓ had received directly kept on reaching the Ummat during the entire cause of its hostory. Thus, the process of "inheritance" continued not only as regards beliefs and commands but also feeling a disposition and the mental and emotional character of the Companions ؓ was duly transmitted from one generation or class to another. In the long and chequered history of the Ummat this frame of mind did not become extinct even for a brief period of time. There have always been found men in it who can be said to possess the nature and disposition of the Companions ؓ. The same fondness for worship, the same devoutness and piety, the same constancy and steadfastness, the same humility and self-introspection, the same detachment to the material world and earnest anxiety for the life to come, the same keenness for sanctioning what is legitimate and forbidding what is unlawful, the same revulsion against an innovation and eagerness to follow the way of the Prophet ﷺ is evident in them which was the characteristic of the holy Companions ؓ. It, doubtlessly, is the outcome of the study of the Traditions and attachment to them or of keepng the company of those who had received light from that source. This mental and emotional legacy of the Ummat has maintained its course from the First Century of Islam down to the modern materialistic age. From Sufyan Suri, Abdullah ibn Mubarak and Imam Ahmad Hambal to Maulana Fazlur Rehman Ganj Moradabadi, Maulana Rasheed Ahmed Gangohi and Maulana Syed Abdullah Ghaznavi, we have an unbroken chain of its glowing symbols and as long as the stock of the Traditions remains

intact and the practice of obtainig instrution and inspiration from it endures, the true character and temperament of the Ummat in which solicitude for the Hereafter predominates the atachment to the present world and spiritually takes precedence over materialism and confirmed practice of the sacred Prophet ﷺ transcends local customs and traditions will survive and it will never allow the Muslims, as a whole, to fall a victim to downright materialism and decend lower and lower into the bottomless pit of innovation, worldliness and denial of the life of the Hereafter. On the contrary, under its influence, reformative movements will take their rise regularly, the process of renovation will go on and there will always be some 'deep-hearted men striving to the utmost for the glory of the Sunnah and the Shari'ah.

Those who seek to deprive the Ummat of this springhead of guidance and vitality do not realise what a grievous dis-service they are doing to Faith. They do not know that their efforts can only lead to making the Ummat rootless and insolvent from within in the same way as the enemies of Judaism and Christianity or the vagaries of time have played havoc with those great religions. If they are doing it deliberately, no one can be a greater enemy of Islam than them, for there is no other way now to revive and recreate the moral and spiritual character that was the grand peculiarity of the Companions ﷺ.

In India the translation and compilation of the Tradsitions has been going on along with the translation of the Qur'an. As far as we know, here, Sheikh Abdul Haq Mohaddis Dehlavi was the first to translate *Mishkaat* into Persian which was published under the tile of *Ashi'a'atul Lam'aat*. After Persian had ceased to be the language of literary expression in our country, Maulana Khurram Ali Bilhouri, perhaps, produced the first translation and commentary in Urdu of Imam Saghfani's wellknown work, *Mashariq-ul-Anwaar* which was called *Tohfatul Akhyar*. Soon afterwards, Nawab Qutubuddin Khan, a disciple of the family of Shah Waliullah, translated *Mishkaat* into Urdu with necessary notes and comments, called *Mazahir-ul-Huq*, which became very popular. It was followed by several cmpilations of the Traditions in Urdu, the most notable being Maulana Muhammad Ibrahim Aarwi's

Tareeq-ul-Najat.

In our time, Maulana Badr Alam is doing the most valuable work in Urdu on the Traditions. Three volumes of his treatise, *Tarjumanul Sunnah*, have already been published. It is a book of such a high standard that its study will be profitable even for savants and scholars.

Need, however, was still felt of a book on the Traditions for the average reader which was written with an awareness to the questions that often arise in the minds concerning the Traditions today. Evidently, such a task could be undertaken only by one who besides possessing a through knowledge of Faith, was also blessed with a firm and unshakable faith in transcendental truths. It, further, was essential for him to be in touch with contemporary intellectual and spiritual trends and movements.

The distinguishing mark of the mission of the Prophet ﷺ is made up of two aspects; correction of the relationship between man and Allah, and stabilising the relationship.

Before he was commissioned as Prophet, the relationship had been broken. Evil customs were practices and man indulged in all sorts of wicked deeds in every field of his life. He had forgotten the attributes of Allah altogether or bestowed them on fellow creatures. The result was manifest idol-worship and polytheism.

Where traces were found of the relationship, there was no proper way to develop it. The first achievement of the Prophet ﷺ was to correct the relationship through the awareness and unitrain belief. He brought it out from behind the numerous curtains that had concealed it. He developed it so perfectly that there remained ony one voice: الا لله الدين الخالص. The result was that apart from the prepetual hard-hearted rejection and arrogance there was no possibility left for misunderstanding and wrong conduct.

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَّيَحْيٰى مَنْ حَيَّ عَنْ بَيِّنَةٍ (الانفال ٨:٤٢)

This was the correction of the relationship between man and Allah; the worshipper and the worshipped. Then, he strengthed it and put it in order through Shari'ah, a set of Islamic laws.

His second acheivement was to give the relationship a stability and durability. There was no proper link with the Worshipped and

He was not known as He should have been. Only a vague idea persisted, and He was remembered only on festivals when supplication was made to Him. Whole communities conducted themselves in this way and those who were religious were a few countable number who remembered Allah on all occasions and knew Him to be omnipresent Who heard them and solved their problems.

It is the Prohet's ﷺ acheivement that he turned the weak shadowy relationship into a reality, the deed that was done rarely into a continuous occupation and an everyday affair. Now, it became as necessary for a Believers as water and air. Those who were described as :

لَا يَذْكُرُوْنَ اللّٰهَ إِلَّا قَلِيْلًا (النساء ٤:١٤٢)

came under the description:

اَلَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ (ال عمران ٣:١٩١)

Those who called upon Allah only in extreme hardship became men who forsook their beds in the nights to remember Allah. They who found mention of Allah difficult and unnatural became men who found it very painful if they had to forget Allah or give up His remembrance for a while. Those who were like birds in cage when they had to worship and remember Allah became like fish out of water if they were prevented from zikr (mention of Allah) and supplication.

The Prophet ﷺ employed two means to stabilise and give permenance to the relationship between worshipper and the Worshipped. He described the benefits of zikr and disclosed its unseen advantages[1] so that it no longer is a duty but it is an essential part of life and of human nature. It is now food for the soul and remedy for the heart. He also proposed for it proper times and occasions, the means, methods and words. They perfect monotheist belief, motivate worship, fill the heart with light, give peace and comfort to life and bless the atomsphere[2]. They are all-embracing and inclusive of all hours of the day and night. If we indulge in it even on a small scale, the whole life became a perfect

❶. details are found in the relevnt portion of this book.

❷. the text of the book gives details.

zikr and hardly any moment, work, movement or situation is deprived of its association.[1]

The most significant example of zikr is du'a or supplication. The Prophet ﷺ made supplication an individual part of religion. He has given a unique place which no one before or after him conceived. It is also an evidence of the finality of prophethood with him.

The Prophet ﷺ gave man the wealth of supplication which he had lost. He taught him to speak to Allah and find the pleasant taste of life in it. He brought back the prodigal son of Sayyidina Aadam عليه السلام to His Lord, pleading with Him and presenting his petitions to Him.

The Prophet ﷺ taught us to make supplication and he introduced into literature the supplications which enriched it like pearls. He used words more effectively and aptly than man can bring. His supplications are a permanent miracle, a proof of his prophethood, and they repose full confidence in the Creator, Lord of the worlds.

His supplications include everything a man could need and ask for. He has taught supplications for every occasion.

It is a matter of profound satisfaction that the choice of Allah has fallen upon Maulana Manzoor Nomani for it. Numerous literary and religious services are to his credit, but I attach the greatest importance to the persent undertakings. May Allah grant him health and strenght to complete the whole of *Ma'ariful Hadith* due time.

Abul Hasan Ali Nadvi

1: Details in the text

كتاب الايمان

KITAB UL-IMAN

(BOOK OF FAITH)

بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَ نَسْتَعِيْنُهٗ وَ نَسْتَغْفِرُهٗ وَ نُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّاٰتِ اَعْمَالِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَنَشْهَدُ اَنْ لَّا اِلٰـهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَمَوْلٰنَا مُحَمَّداً عَبْدُهٗ وَرَسُوْلُهٗ بَعَثَهُ اللّٰهُ تَعَالٰى بَشِيْراً وَّ نَذِيْراً م بَيْنَ يَدَيِ السَّاعَةِ، مَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ رَشَدَ وَاهْتَدٰى وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّهٗ لَا يَضُرُّ اِلَّا نَفْسَهٗ وَسَيَجْزِى اللّٰهُ الشَّاكِرِيْنَ ٥

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى اٰلِ سَيِّدِ نَا اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ٥

اَللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ٥

In the name of Allah, the Beneficient, the Merciful

ALLAH ACCEPTS DEEDS THAT ARE O. LY FOR HIM

(۱/۱) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِنَّمَا الْاَعْمَالُ بِالنِّيَاتِ وَاِنَّمَا لِاِمْرِءٍ مَّا نَوٰى فَمَنْ كَانَتْ هِجْرَتُهُ اِلَى اللّٰهِ وَرَسُوْلِهٖ فَهِجْرَتُهُ اِلَى اللّٰهِ وَرَسُوْلِهٖ وَمَنْ كَانَتْ هِجْرَتُهُ اِلٰى دُنْيَا يُصِيْبُهَا اَوِمْرَءَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ اِلٰى مَا هَاجَرَ اِلَيْهِ (رواه البخاری و مسلم)

(1/1) It is related by Umar Ibn al-Khattab ﷺ that he heard the Messenger of Allah ﷺ say: "The actions are but judged according to intentions; and to every man is due what he intended. Thus, whosoever migrates for the sake of Allah and His Messenger [and there is no other motive of his migration except compliance with the commands of Allah and the Prophet and the winning of their good pleasure], his migration is accounted for the sake of Allah and His Messenger [and, doubtlessly, he is a true *Muhajir*- Emigrant- and shall recieve the recompense prescribed for *Hijrat*-Migration- towards Allah and His Messenger]; and whosoever migrates for the sake of this world or to wed a woman [his migration will not be for Allah and the Prophet], and it will be accounted only for the purpose for which it is intended." (Bukhari and Muslim)

Commentary: The translation of the Tradition given above is self-explanatory and there is no need for a further eluciation of the subject-idea of this saying of the holy Prophet ﷺ. But its special significance demands that a little more light be shed on its meaning.

NOTE: In the translation of the Traditions I have tried to render their meaning as literally as possible-sometimes, I am afraid, at the expense of the English language. *Translator*

The main purpose of the above *Hadith* is to show that the goodness or badness and acceptability or otherwise of all human actions is dependent on intention. Or, in other words, only such a deed will be deemed good and carry merit in the sight of Allah which is done with a good and virtuous intention and a 'good' deed that is done with an evil or impure intention will not be judged as noble and meritorious; on the contrary, it will be held to be wicked and detestable according to the intention which motivated it though, apparently, it may be good and praiseworthy.

In sum, Allah sees intention along with action and the hidden along with the manifest. He judges the worth and value of a deed by the motive with which it is performed.

A Misunderstanding

It should, however, not be imagined that when it is the motive that decides, even the evil deeds that are done with a good intention become virtuous and deserving of Divine reward, as for instance, if a person commits theft with the intention that he will give away to the poor and the needy the goods he will thus acquire, it will entitle him to recompense from Allah.

The deeds that are wicked in themselves and have been condemned as such by Allah and His Messenger will remain abominal and worthy of Divine chastisement in any case. Their evilness cannot be taken away by the purity of the motive. What is more, to perform them with a noble intention and be hopeful of Divine reward because of it may well be the cause of additional misforutne and enhancement of punishment as it will amount to playing with the religion of Allah.

Rather this saying emphasises that the good deeds too will cease to be commendable if one performs them with an evil intention and will lead to a bitter end owing to the uncleanliness of the motive. For example, a person offers *salah* with great humbleness which, by itself is a virtuous act of the highest order but if his humility is prompted by the desire to impress others so that they may think much of his devoutness and hold him in high esteem then, according to the above *Hadith,* it will gain him nothing in the judgement of the Lord. Similarly, if a person

migrates from the land of aspostasy to the land of faith and endures all the hardship that goes with it but his migration is not for seeking the countenance of the Lord and there is some worldly motive behind it, like marrying a woman who lives in the country, his migration will not be an Islamic *Hijrah* nor will it entitle him to Divine recompense. On the contrary, it will be considered sinful.

Even a Great Deed That is Not For Allah and Lacks Sincerity Will Take One to Hell

It is related in a *Hadith* that, first of all, three persons shall be condemned to Hell by Allah on the Day of Judgement. The first to be called to account will be a person who had been matryed in *Jihad*[1]. When he will be produced, Allah will remind him of His blessings, which he will recall with full recognition. Allah will, then say to him, "Tell Me, how did you give the rights of these blessings?" He will reply, "I waged *Jihad* in Your way and even laid down my life in seeking Your good pleasure." "You are a liar", Allah will remark, "you participated in *Jihad* simply because you wanted people to say such a one was a valiant man, and it has been said already." He will, thereupon, be thrown headlong into the Fire at the command of Allah.

In the same way, a theologian will be brought before Allah who had got the whole of the Qur'an by heart. Allah will ask him, "What did you do?" He will submit, "I learnt Your Book and studied Your faith myself and taught them to others also, and I did it all for Your sake alone." "You are a liar," Allah will say, "You did desire only that men should say that such a one was a great scholar and a reciter of the Qur'an, and that has been said already." He will, thereupon, be cast into Hell at the command of Allah.

After him, one who had an abundance of wealth will be produced before Allah and He will say, "Did I not give you plenty of wealth and what did you do with it? "My Lord," he will reply, "I left no branch of goodness in which I did not spend for Your sake." You are a liar," Allah will remark, "You desired that men should say that such a one was a generous man; and that has been said already." He, also, will be thrown into fire, head foremost, at the command of Allah. (Muslim)

In brief, only such an act will be of help and advantage to us with Allah which is performed with a pure intention i.e., solely for His propitiation. In the special terminology of Islam it is called *Ikhals* or single-minded devotion.

A Qur'anic Similitude of The Sincere and The Insincere

In the Qur'anic verses we are now going to produce two categories of men who practice charity are spoken of, those who spend their wealth on the weak and the indigent with the object of impressing others and winning their admiration and the other who do so wholly for the sake of Allah. Outwardly, the conduct of both of them is similar and the eye cannot distinguish between their acts of benevolence but the Qur'an insists that since their intentions are different, the results will also not be the same. The action of one of them is altogether fruitful and propitious while that of the other wholly wasteful and unrewarding.

Like him who spendeth his wealth only to be seen by men and believeth not in Allah and the last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk.
(Al Baqarah 2:264)

كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ط فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلْدًا ط لَا يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّمَّا كَسَبُوْا ط وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ط
(البقره ٢: ٢٦٤)

And the likeness of those who spend their wealth in seach of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smeteth it and it bringest forth its furit twofold. (Al Baqarah 2 : 265)

وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ وَتَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ م بِرَبْوَةٍ اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِ
(بقره ٢: ٢٦٥)

Thus, although, apparently, the two groups of men gave away

of their wealth to the needy in an identical manner, the motive of the former being that of ostentatious exhibition, they got nothing from it except ephemeral praise and laudation, while the later had aspired only for the good graces of the Lord and so they were recompensed by Him in keeping with their intention. This, in sum, is the Divine law and Allah's confirmed practice to which the holy Prophet ﷺ has drawn attention in the *Hadith* under discussion.

In This World Judgement is Based Upon The Apparent, While, in The Hereafter, Intention is The Main Criteria

The world in which we live and carry out our duties is a 'visible' one and the scope of our awareness and perception, here, too, is limited to the 'apparent'. In this world, we can form a good or bad opinion about anyone only on the basis of his conduct that can be seen and easily understood and we deal with him accordingly. We are incapable of knowing the real intentions, the hidden secrets of the heart that lie at the back of the visible deeds. Hence, Sayyidina Umar ؓ has said,

"Our function is to decide according to what is apparent and the hidden secrets entrusted to Allah."

نَحْنُ نَحْكُمُ بِالظَّاهِرِ وَاللهُ يَتَوَلَّى السَّرَائِر

But, in the Hereafter, judgement will rest with the Lrod. Who is the Knower of the Invisible, and He will decide according to intentions. Thus, while, here in this world, the visible deeds are the main thing and no decision can be given on the basis of intentions, in the Future Existence it will be the other way round and the Divine Judgement will be based upon intentions, and apparent actions will be subordinated to them.

Significance

The above Tradition is included among what are known as *Fawam'-ul Kalam* (i.e., all-embracing speech). It is one of the wide-ranging sayings of the Prophet which, in spite of their brevity, are comprehensive of a large and most important segment of Faith. According to leading theologists, one-third of Islam is

covered by it, which is not an over-statement by any means because, basically, Islam is divided into three parts *Iman* (Articles of Faith), *A'mal* (Deeds) and *Ikhlas* (Sincerity in Action), and this Tradition takes into account the whole branch of *Ikhlas*. Hence, the claim that one-third of Islam is contained in it. Moreover, earnestness is needed at each step, whatever the endeavour, and when a person embarks on a noble undertaking, whether intellectual or practical, he should, particularly, keep in mind the admonition of the holy Prophet ﷺ. It has, as such, been the practice of well-known Muslim religious scholars to begin their theological works with the above Tradition. Imam Bukhari, and, Imam Baghawi have, for instance, placed this Tradition at the head of their compilations, respectively, *Jam'i Saheeh* and *Masabeeh,* in recognition of the fact that this saying of the Prophet ﷺ expresses one of the fundamental ethical pricniples of Islam. They have made it, so to speak, the exordium of their collections. Ibn Mehdi, has remarked "If anyone writes a book on a theological subject, he will be well advised to begin it with this Tradition .... If I worte a book, I would peon each chapter of it with this saying." "For that reason, the present writer, too, has preferred to commence his compilation with the above Tradition. May the Almighty bless him and the readers with single-heartedness and purity of intention!

[We will, now take up, under a special arrangement, the Traditions in which the sacred Prophet ﷺ has explained Iman and Islam, and their fundamental doctrines and sub-divisions, pre-requisites and stipulations, virutues and benefits, as well as things that are inimical to them. We are going to start with Hadith Jibreel which is known as the 'Mother of Sunnah' on account of being doctrinally comprehensive of all the branches of Faith].

ISLAM, FAITH AND SINCERITY IN ACTION

Hadith Jibreel

(٢/٢)عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ اِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيْدُ بَيَاضِ الثِّيَابِ شَدِيْدُ سَوَادِ الشَّعْرِ لَا يُرٰى عَلَيْهِ اَثَرُ السَّفرِ وَلَا يَعْرِفُهُ مِنَّا اَحَدٌ حَتّٰى جَلَسَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَسْنَدَ رُكْبَتَيْهِ اِلٰى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلٰى فَخِذَيْهِ وَقَالَ يَامُحَمَّدُ اَخْبِرْنِىْ عَنِ الْاِسْلَامِ؟ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاِسْلَامُ اَنْ تَشْهَدَ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّداً رَّسُوْلُ اللّٰهِ وَتُقِيْمَ الصَّلٰوةَ وَتُؤتِىَ الزَّكٰوةَ وَتَصُوْمَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ اِنِ اسْتَطَعْتَ اِلَيْهِ سَبِيْلًا، قَالَ صَدَقْتَ قَالَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ فَاَخْبِرْ نِىْ عَنِ الْاِيْمَانِ؟ قَالَ اَنْ تُؤْمِنَ بِاللّٰهِ وَمَلٰئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ قَالَ صَدَقْتَ، قَالَ فَاَخْبِرْنِىْ عَنِ الْاِحْسَانِ؟ قَالَ اَنْ تَعْبُدَ اللّٰهَ كَاَنَّكَ تَرَاهُ فَاِنْ لَّمْ تَكُنْ تَرَاهُ فَاِنَّهُ يَرَاكَ، قَالَ فَاَخْبِرْنِىْ عَنِ السَّاعَةِ؟ قَالَ مَاالْمَسْئُوْلُ عَنْهَا بِاَعْلَمَ مِنَ السَّائِلِ، قَالَ فَاَخْبِرْنِىْ عَنْ اِمَارَتِهَا قَالَ اَنْ تَلِدَ الْاَمَةُ رَبَّتَهَا وَاَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رَعَاءَ الشَّاءِ يَتَطَاوَلُوْنَ فِى الْبُنْيَانِ قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِىْ يَا عُمَرُ اَتَدْرِىْ مَنِ السَّائِلُ؟ قُلْتُ اللّٰهُ وَرَسُوْلُهُ اَعْلَمُ قَالَ فَاِنَّهُ جِبْرَئِيْلُ اَتَاكُمْ يُعَلِّمُكُمْ دِيْنَكُمْ (رواه مسلم)

(2/2) It is related by Umar ibn al-Khattab ﷺ "One day I was with the Messenger of Allah ﷺ [from another version of the Tradition[1] it appears that a number of Companions were present at that time and the Prophet ﷺ was talking to them] when, all

❶. Fath-ul-Bari

of a sudden, there appeared a man from the opposite direction whose clothes were very white and hair very dark and who also did not show the effects of a journey [i.e., from his appearance it did not seem that he was an outsider]. At the same time, it was a fact that none of us recognised the newcomer [which showed that he was a stranger]. [The man came up, passing through the people who were present], till he kneeled down and sat back on his heels before the Messenger of Allah ﷺ in such a way that his knees were touching the knees of the Prophet ﷺ and his hands were placed on the Prophet's ﷺ thighs, and said, "O Muhammad, tell me, what is Islam?" "The Prophet ﷺ replied, 'Islam is [i.e., its fundamental doctirnes are] that you affirm [with tongue as well as the heart] that there is no deity but Allah [i.e., no one is worthy of worship and obedience save Him] and Muhammad is His Messenger, and that you establish *Salah* [prayer], and pay *Zakah* [the obligatory charity], and observe fasting during the month of Ramadan, and pefrom the *Hajj* [pilgrimage] if you can afford the journey.' On hearing the Prophet's reply, the newcomer remarked, 'You told the truth'. [The narrator of the Tradition, Sayyidina Umar رضي الله عنه, tells that they were surprised at it that the stranger was asking the question, and, also, ratifying the answer]. After that, the newcomer said, 'Now tell me, what is *Iman*?' The Prophet ﷺ replied, '*Iman* is to believe in Allah, and His Angels, and His Scriptures, and His Prophets, and to believe in the Resurrection, and the Last Day, and the Divine predestination of good and evil, and to have the fullest faith in all these things.' [On hearing it also] the man remarked, 'You told the truth'. After it, he said, 'What is *Ihsan*?' The Prophet ﷺ explained, '*Ihsan* means to worship Allah as if you see him, for if you do not see Him, be sure, He sees you.' The man, then, said, 'Tell me about the Hour when will it come?' The Prophet ﷺ replied, "He who is asked has no more knowledge [about this] than he who asks'. The man thereupon, said, 'Tell me some of its portents, at least.' The Prophet ﷺ replied, '[One of its portents is that] the slave-girl will give birth to her master, [and another is that] you will see that bare footed, semi-naked, emptyhanded and obscure camel-herdsmen will erect high buildings and try to surpass each other in it.' Then the man went away. Sometime later, the

Prophet ﷺ enquired from me, 'O Umar! Do you know who [that] questioner was?' I replied, 'Allah and His Messenger know best.' The Prophet ﷺ, thereupon, said, 'That was Jibreel, he came in you assembly to teach you your religion."
Muslim [in Bukhari and Muslim the same incident is also narrated by Abu Hurayrah ﷺ]

Commentary: In this *Hadith*, the holy Prophet ﷺ has described five things in reply to the questions put by the Jibreel: *Islam*, *Iman*, *Ikhlas*, the warning about the Last Day that no one except Allah had the knowledge of when it would be, and, lastly, its portents. Let us regard them one by one.

(A) Islam:

Literally, Islam denotes self-surrender or to give oneself up to someone and accept his overlordship in the fullest sense of the term. The religion sent down by Allah and brought into the world by His Prophets has been called Islam for the simple reason that, in it, the bondsman yields completely to the power and control of the Lord and makes the rendering of whole-hearted obedience to Him the cardinal priniciple of his life. This is the sum and substance of the Islamic creed and this is what is required of us in the Qur'an.

And your God is One Allah, therefore surrender unto Him. "فَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَلَهٗٓ اَسْلِمُوْا"
(Al-Hajj 22:34) (حج ٢٢:٣٤)

"وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِى الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ"
(آل عمران ٣:٨٥)

Who is better in religion than he who surrendereth his purpose to Allah?(Al-Nisaa 4:125) " وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ" (النساء ٤:١٢٥)

Further, there are some tenets that are peculiar to Islam in the *Shari'ah* [Ways of Law] brought by the Divine Prophets. These tenets, so to say, are the outer manifestations of the inner reality of Islam, its signs and symbols, and it, again, is sustained and nourished by them. They are purely of a devotional nature and it is by means of them that the exterior-beholding eye distingushes between those who have opted for Islam and those who have not.

Thus, in the final, complete and perfect Law brought to us by

the Last of the Prophets ﷺ the testimony of the Oneness of Allah and Messengership of Muhammad, *Salah, Zakah, Fasting, Hajj* have been prescribed as the principal tenets of Islam. In another Tradition it is candidly set forth that:

"Islam is built upon these five things." "بُنِيَ الْإِسْلَامُ عَلٰى خَمْسٍ الخ".

The five things the Prophet ﷺ has delineated in the above Tradition in reply to the question regarding Islam are, at all events, the fundamental priciples of Islam and constitute its external form. Thus it is that Islam has been made acquainted through them in this Tradition.

(B) Iman:

In the literal sense, it means to believe in varacity of someone on the basis of one's faith in Him[1] but in the usage of Islam it denotes the affirmation and acceptance as true and authentic of what the Messenger of Allah may tell and the guidance they may bring from the Lord about the realities that are beyond the organs of one's own understanding. Dogmatic faith, in any case, is basically related to things that are invisible and about which we cannot know through the organs of physical preception [like the eyes, the ears and the nose].[2] These include the Existence of Allah, His Commands and Attributes, and the mission of the ledge furnished by them concerning the present world and the Hereafter. Hence, in the terminology of the *Shari'ah*, *Iman* signifies sincere acceptance of all the things the Prophet ﷺ may teach or reveal [like those mentioned above] due to an absoulte reliance upon his truthfulness. To disbelieve or reject any of the Prophet's teachings, belonging to the aforementioned category, amounts to the repudiation of the Prophet ﷺ himself and takes one out of the fold of Islam.[3] It is, therefore, essential for being a believing man to

❶: وما انت بمؤمن لنا و لو كنا صدقين
And you believe not our saying even when speak the truth (xiii:17)

❷: That is why, the condition of belief in the unseen is also attached to Faith, as set forth in the Qur'an: يؤمنون بالغيب *Who believe in the unseen.*

❸: For those who during the lifetime of a Prophet listen to his teachings directly from him, the test of Faith is that they testify every word the Prophet communicates to them in his capacity as a Divine ...... (continued on nextpage)

acknowledge:

All the things brought by the Prophet from Allah.

كل ما جاء به الرسول من عند الله

But it is not necessary to know all these things in detail. Only a general affirmation is enough.

There are, however, some fundametal truths to believe in which is indispensible for a Muslim. The things the Prophet ﷺ has mentioned in the Tradition under discussion, in reply to the question about *Iman* [i.e., Allah had His Angels and His Scriptures and His Messengers and the Last Day and the Pre-ordination of good and evil] are the basic realities one must precisely affirm in order to be a Believer. The Prophet ﷺ has, for that very reason, spoken of them explicity and in the Qur'an, too, these have been set forth as the Fundamental Articles of Faith.

The Messenger believeth in that which hath been revealed unto him by His Lord and [so do] the Believers. Each one believeth in Allah and His Angels and His Scriptures and His Messengers.

(Al-Baqarah 2:285)

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ

(البقرة ٢:٢٨٥)

Whoso disbelieveth in Allah and His Angels and His Scriptures and His Messengers and the Last Day, he verily hath vandered far astray.

(Al-Nisaa 4:136)

وَمَنْ يَّكْفُرْ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًاۢ بَعِيْدًا

(النساء ٤:١٣٦)

Though pre-ordination of good and evil is not included in the verses produced above, it has been mentioned specifically at another place in the Qur'an. In *surah-u-Nisa,* the Prophet ﷺ is commanded to say:

(Continued) Messenger. If they deny or reject any part of what he preaches, they would not have been regarded as believers. But if the Prophet is not alive, the affirmation of only such of his teachings is necessary about whose authenticity there may not be the slightest doubt. In theological parlance, these teachings are known as Essentials of Faith, and it is imperative to believe in all of them, otherwise a person will not remain a believer, and if he was a Muslim earlier his bond with Islam will come to an end.

All is from Allah.(Al-Nisaa 4:78)

قُلْ كُلٌّ مِّنْ عِنْدِ اللهِ (النساء ٤:٧٨)

Allah has also said:

And whosoever it is Allah's will to guide, He expandeth his bosom unto the surrender, and whosoever it is His will to send astray, He maketh his bosom close and narrow.

(Al-An'am 6: 125)

"فَمَنْ يُّرِدِ اللهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ وَمَنْ يُّرِدْ اَنْ يُّضِلَّهٗ يَجْعَلْ صَدْرَهٗ ضَيِّقًا حَرَجًا الآية"

(انعام ٦:١٢٥)

We will, now, examine briefly the significance of belief in all these things.

Affirmation of faith in Allah means to believe that Hie is One and without a partner, that He is present everywhere at once, and that He is the Lord of the worlds and the Creator of the universe, free from the blemishes and adorned with every attribute of perfection.

Belief in the angels, in the same way implies that their existence as a permanent species of created beings should be accepted as a reality, and, also, that they are virtuous and honoured creatures of Allah,

Nay, but [they] are honoured slaves. (Al-Anbiyaa 21: 26)

بَلْ عِبَادٌ مُّكْرَمُوْنَ (الانبياء ٢١:٢٦)

There is not a trace of mischief, sinfulness or intransigence in them. They are bound in utmost loyalty to Allah and carry out faithfully the duties that are assigned to them.

Who resist not Allah in that which He commandeth them, but do that which they are commanded. (Al-Tahrim 66:6)

لَا يَعْصُوْنَ اللهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ) (التحريم ٦٦:٦)

A Misgiving-and Its Answer

The misgiving about the existence of the angles that if they were present we would be seeing them is patently absure. How many things are there in the world that are not visible to us, though they are present? Before the invention of the microscope had anyone seen the organisms in the blood or water that are common knowledge today? Or, has anyone been able to see the soul, all the

inventions notwithstanding? Just as our eye cannot see the soul, or the microbes without a microscope, so, also, we cannot observe the angles. There is, thus, no validity in the argument that what we cannot see with our eyes does not exist. Have our eyes or other faculties of perception encompassed the totality of the material world? Only a fool can make such a claim. Particularly in the modern age when discoveries are being made every day. Our intellect and other sources of knowledge, after all, are very limited and inadequate. As the Qur'an has put it:

And knowledge ye have been vouchsafed but little.
(Al Isra' 17:85)

وَمَآ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا
(الاسرآء ١٧:٨٥)

Likewise, belief in the Scriptures signifies that Allah sent down His Books of Guidance, from time to time, through His Messengers, and that the last and the terminator of the Divine Scriptures is the holy Qur'an which, also, is their *Musaddiq* [Testifier] and *Muhaimun* [Custodian]. In other words, whatever was contained in the earlier Scriptures, the preaching and propagation of which is necessary in all ages, is included in the Qur'an. It is comprehensive of the essential features of all the sacred text previously revealed by Allah and makes one independent of them, and, since those Scriptures are no longer in their original form, the Qur'an, now, is the only authentic Book of Guidance for mankind. It has also taken their place and is more complete than all of them. Allah accordingly, has taken upon Himself the responsibility of its reservation till the end of the world.

We, verily, are its Guardian.
(Al-Hijr 15: 9)

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ
(حجر ١٥:٩)

Further, faith in the Messenger of Allah means the recognition of the truth that, from time to time, and at different places, He sent down His chosen men with His Guidance and the Law of His preference for the instruction of His bondmen and the Messengers conveyed the Divine Messange faithfully to His slaves and strove to their utmost to lead them along the Straight Path. All the Prophets were truthful and selected servants of the Lord. The

names of some of them and few details about their lives are given in the Qur'an while nothing has been said in it specifically about the rest.

> Among them [the Messengers] those of whom We have told thee, and some of whom We have not told thee.
> (Al-Mu'min : 78)

> مِنهُم مَّنْ قَصَصْنَا عَلَيْكَ وَمِنهُم مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ
> (مومن ۴۰:۷۸)

Anyhow, to declare all the Prophets to be true and to hold them in reverence is an essential requisite of Faith.

As it is borne out clearly by a number of verses of the Qur'an and sayings of the Prophet, the glorious line of Messengers was brought to an end with the raising up of the Prophet Muhammad ﷺ. He is the 'Seal of Prophets' and the last of the Divine Messengers and now the salvation and felicity of all men that are going to be born till the Last Day depends on following him and adhering to his guidance.

صَلَّى اللهُ وَسَلَّمَ عَلَيْهِ وَعَلىٰ سَائِرِ الْاَنْبِيَاءِ وَالْمُرْسَلِيْنَ وَعَلىٰ كُلِّ مَنِ اتَّبَعَهُمْ بِاِحْسَانٍ اِلىٰ يَوْمِ الدِّيْنِ.[1]

Faith in the Last Day denotes that it should be believed in as an unalterable reality that the present world will be destroyed altogether one day, and, then, Allah will raise from death all men and women and requite each one of them for the deeds he or she may have performed during their earthly existence.

Obviously enough, when the entire structure of faith and belief is based, as such, upon the doctrine of Divine Reward and Punishment, one who does not believe in it will also find it unnecessary to believe in any religion or its teachings. Consequently, Divine Requital constitutes a fundamental tenet of faith in all religions, whether revealed by Allah or evolved by man. In some faiths conceived by men it has been expounded in the form of dogmas like the transmigrtion of souls while all the religions sent down by Allah are agree that the shape of things to come after death will identical to what has been indicated by Islam and which

1. May blessings and peace be on him and on all the Prophets and Messengers and on everyone who follows them with goodness to the Day of Requital.

the Qur'an has explained so logically that only an imbecile can now be skeptical about the doctrines of the Last Day and the Final Judgement and regard them as false or mythical.

Finally, belief in Predestination shows that one is convinced that whatever is happening in the world, good or evil, is at the behest of Allah and in accordance with His Will. Every event has been determined by Him beforehand. It is not that Allah may want something else and the workshop of the world may operate independently of His wish and desire. Such an idea or belief will virtually connote *the utter helplessness of the Almighty Creator*[1].

(C) Ihsan:

Like *Islam* and *Iman*, *Ihsan*, too, is a distinctively theological and typically Qur'anic term. In the Qur'an it is stated:

Nay, but whosoever surrendereth his purpose to Allah while doing good (Al-Baqarah 2:112)

"بَلٰى مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ فَلَهٗٓ اَجْرُهٗ عِنْدَ رَبِّهٖ" (البقره ٢:١١٢)

and,

Who is better in religion than he who surrendereth his purpose to Allah while doing good? (Al-Nisaa 4:125)

"وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ" (النساء ٤:١٢٥)

The significance of *Ihsan* has been amply indicated by the holy Prophet ﷺ in the Tradition under study, i.e., to worship Allah in such a way that the subduer and the Sublime, the Most Gracious and the All-Powerful is present before our own eyes and we, so to

[1]. A brief but highly useful advice towards understanding the most difficult aspect of the doctrine of predestination is contained in these italicised words. Imam Ghazali has discussed it in detail which, along with what has been said on the subject by other celebrated theologians like Ibn-ul-Qaiyyim and Shah Waliullah, has been reproduced by Maulana Shabbir Ahmad Usmani in his Commentary of *Sahih Muslim* entitled, *Fath-ul-Malham*. The present writer does not know of a more thorough and convincing exposition of the principle of pre-ordination. Religious scholars who want to satisfy themselves in this regard cannot do better than to study *Fath-ul-Malham*. But as it is not easy for the general body of readers to follow an abstruse discussion like that , we have not mentioned it here. What can be easily appreciated will, however, be stated in the succeeding pages in explanation of the Traditions on predestinaton.

speak, see Him.

Take it like this. The slave carries out the commands of his master, sometimes in his presence and sometimes in his absense. Generally, there is a difference in the quality of his work in the two situations. He discharges his duties with greater efficiency and keenness under the eye of the master than when the master is away. In the absence of the master, he is apt to be negligent. The same is true to bondsmeh in respect of the real Lord and Sovereign. When the bondsman will feel that the Master is present right there, watching his every act and movement, his servitude will acquire a special earnestness and diginity which cannot be posibile if his heart is devioid of the awareness. *Ihsan* denotes nothing more than that Allah should be worshipped and His decrees and injunctions obeyed as if He is seeing us and we are seeing Him. There is nothing that He does not watch and observe. This is what is meant by the Prophet's ﷺ advice contained in the above Tradition:

Ihsan means to worship Allah as if you see Him, for if you do not see Him, be sure, He sees you."[1]

(الاحسان) اَنْ تَعْبُدَ اللّٰهَ كَاَنَّكَ تَرَاهُ فَاِنْ لَّمْ تَكُنْ تَرَاهُ فَاِنَّهٗ يَرَاكَ

❶. The import of the above part of this Tradition has been explained in another way as well, which, incidentically, is more popular i.e., Worship Allah as if you see Him, but if you fail to attain that degree of excellence, you ought to worship Allah with the feeling and realisation that He is seeing you. The theologists who prefer this interpretation are of the view that, in it, two grades of worship have been described. One in which worship is performed with the "seeing of Allah" [which is the station of those who are perfect in piety and devoutness], and the other is that the station of second calss worshippers].

Although some of the most eminent commentators have expounded this view, in our humble opinion it is not borne out by the saying. The interpretation given in the commentary here seems to us to be nearest to the text of the Tradition and Iman Navavi in *Sharh Muslim*, and Allama Sanadi in *Hawashi Muslim*, have also upheld it. Hence, the purport of the above saying of the Prophet ﷺ comes down to this that *Ihsan* signifies that you should worship Allah as if you are seeing Him, for if you did not see Him, He, is any case, sees you, and when He is seeing you, your devotions ought to be as they are expected in His presence. The slave performs his duties better in the master's presence for no other reason than that he is being watched by him. The most effective factor in the elegance of worship, really, is the seeing of the devotee by the Lord.

Warning

Often it is maintained about this part of the above Tradition that it applies exclusively to *salah*. It is said that only *salah* is required to be offered with full humility and devotion. But the words of the Tradition do not justify it. It speaks of *T'abud* which denotes absolute worship and obedience. Thus, thre is no justification for limiting the Prophet's observation to *salah*. Moreover, in another version of this Tradition the word Takhshi has been used in the place of *T'abud* which, when translated into English, reads: "*Ihsan* means that you fear Allah as if you see Him." Yet another version has it that "*Ihsan* means that you perform every act for the sake of Allah and in such a way that you see Him." Both of these accounts make it clear that *Ihsan* is not related only to *salah*, but it covers the entire range of living and doing and its pith and substance is that every act of worship and obeisance should be performed and all the Divine commands carried out and the prospect of Final Reckoning dreaded as if the Lord is pesent before us and watching all our acts and movements.

(D) The Last Hour

After enquiring about *Islam*, *Iman* and *Ihsan*, the newcomer requested the Prophet ﷺ to tell when the Last Hour will take place and the Prophet ﷺ replied:

"He who is asked has no more knowledge [of it] than he who asks,"

"مَا الْمَسْئُوْلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ"

meaning that so far as the appointed Last Hour was concerned, he was as much ignorant as the questioner himself. In Abu Hurayrah's account of the above Tradition [which is reproduced also in Sahih Bukhari] it is added that the holy Prophet ﷺ said that "the Last Hour is among the five things about which it is stated in the last verse of *Surah Luqman* of the Qur'an that their knowledge is with Allah alone and no one else knows anything about them."[1]

[1]. Lo! Allah With Him in the knowledge of the Hour . He sendeth down the rain, and knoweth that which is in the wombs. No soul knoweth that it will earn tomorrow, and no soul knoweth in what land it will die. Lo! Allah is Knower, Aware. (Luqman 31:34)

فِىْ خَمْسٍ لا يعلمها الا الله اَنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِى الْاَرْحَامِ وَمَا تَدْرِىْ نَفْسٌ مَّا ذَا تَكْسِبُ غَدًا وَّمَا تَدْرِىْ نَفْسٌ بِاَىِّ اَرْضٍ تَمُوْتُ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ (لقمن ٣١:٣٤)

Commentarors have observed that the Prophet ﷺ, instead of giving a straightforward reply that he had no knowledge of the Hour, preferred to say that "he who is asked has no more knowledge (about it) than he who asks" because he wanted to emphasise that no one in the world, neither the one who asked nor the one who was asked, was aware of it, and by reciting the last verse of the Surah Luqman he made his reply more striking.

(E) Portents

On receiving this answer about the Last Hour, the visitor asked the Prophet ﷺ to tell him something about its portents. The Prophet ﷺ, thereupon, described two of the main signs: (I) the slave-girl will give birth to her mistress or master; and (II) the poor, illclad and sarving herdsmen will erect high buildings.

The first sign has been explained by the authorities in various ways. In our view, the most reasonable interpretation is that in the period preceding the Hour the tendency to disobey the parents will become widespread, so much so that daughters, who by nature are more respectful to their mothers and about whom it is hard to believe that they can ever be defiant towards them will not only become insolent to their mothers but actually domineer over them and treat them as a misress treats her slave-girl. In other words, there will be a general tendency towards parents becoming the slaves of their children and the sign, indeed, is already being witnessed.

The other sign denotes that the period preceding the Hour will, among other things, be remarkable for the fact that wealth will pass into the hands of the low-born who will be utterly unworthy of it. They will be interested only in making a vulgar display of their affluence by building palatial houses and competing with each other in other fields of ostentatious living.

The same subject is broached in another Hadith thus:

"اِذَا وُسِّدَ الْاَمْرُ اِلٰى غَيْرِ اَهْلِهٖ فَانْتَظِرِ السَّاعَةَ"

(When authority and high offices are handed over to the unworthy then wait for the Last Hour).

At the end of the Tradition under discussion it is mentioned that after the visitor had departed, the Prophet ﷺ disclosed that he was Jibreel, the Trustworthy, who had come to teach people their religion by means of the dialogue.

In some versions of the above Tradition, it is stated that the visit by Jibreel عليه السلام and the ensuring conversation had taken place during the last days of the Prophet's ﷺ life. That being the case, it would appear that Allah had mercifully, decided to bring to perfection the Companions رضي الله عنهم in Faith by making the Prophet ﷺ explain its sum and substance in reply to questions put to him by Jibreel عليه السلام and to make them the trustees of that knowledge.

In fact, three things from the basis of Faith. Firstly, the bondsman surrenders himself wholly to Allah and casts his life into the mould of submission to Him. This is what Islam actually is while its tenets and practices are the signs and symbols of this fundamental reality. Secondly, the major transcendental truths the Messenger of Allah have revealed and called on mankind to believe in are accepted as true. This is *Iman*. Thirdly, if Allah enables one to complete the stages of Islam and Iman, the third and ultimate stage is that the consciousness of the existence of Allah and the awareness of His Omnipresence became so strong that allegiance is rendered to Him and His commands are carried out as if He is present before our own eyes in all His Glory and Splendour, and watching all our deeds and actions closely. This state of feeling is called *Ihsan*.

The concentrated meaning of Islam is contained in these few questions and answers, and the scholars of the Traditions have, accordingly, described this saying as the 'Mother of Sunnah'. As surah al Fatihah is called the 'Mother of the Book', since it is symbolical of all the main precepts and doctrines of Islam, in the same way the above Tradition deserves to be known as the 'Mother of Sunnah' because of its comprehensiveness. For the same reason, Imam Muslim has placed this Tradition at the head of his

compilation and Imam Baghawi, also, has opened both of his books, *Masabih* and *Sharh Sunnah* with it.

TENETS OF ISLAM

(٣/٣) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بُنِيَ الْإِسْلَامُ عَلٰى خَمْسٍ شَهَادَةِ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّداً عَبْدُهٗ وَرَسُوْلُهٗ وَاِقَامِ الصَّلٰوةِ وَاِيْتَاءِ الزَّكٰوةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ (رواه البخاری و مسلم)

(3/3) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "Islam is built upon five things: the testimony that there is no deity but Allah and that Muhammad is His bondsman and Messenger and the observance of Salah, and the paying of *Zakah*, and the pilgrimage to Makkah, and the fast of *Ramadan*." (Bukhari and Muslim)

Commentary: In the above Tradition the Prophet has compared Islam to a building that is built upon pillars and said that the structure of Islam is raised upon the five fundamental tents. It is, therefore, inconceivable for a Muslim to be negligent in the observance of these principles which, in fact, are the foundational pillars of Islam. It should, however, be remembered that duties in Islam are not confirmed only to the five basic principles but extend to other matters as well, such as, the sanctioning of what is right and prohibiting of what is wrong, and *Jihad* in the path of Allah. Since the importance they enjoyed is not equalled by any other tenet they have been elevated to the status of fundamental doctrines and this distinction is identical to what has been pointed out in the commentary of the preceding Tradition. The five points are to Islam what body is to soul. Moreover, they examplify the principal aspects of worship that are an end in themselves and whose obligatioriness is not limited in time or related to a particular situation. These are binding and compulsory at all times and in all conditions as against *Jihad* and the sanctioning of what is allowed

and the forbidding of what is prohibited which are an obligatory duty only on certain occasions and in certain circumstances.

GLAD TIDINGS OF PARADISE AGAINST THE TENETS OF ISLAM

(٤/٤) عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ نُهِيْنَا اَنْ نَسْأَلَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ عَنْ شَيْئٍ فَكَانَ يُعْجِبُنَا اَنْ يَجِيَّ الرَّجُلُ مِنْ اَهْلِ الْبَادِيَةِ الْعَاقِلُ فَيَسْئَلُهُ
وَنَحْنُ نَسْمَعُ فَجَاءَ رَجُلٌ مِنْ اَهْلِ الْبَادِيَةِ فَقَالَ يَا مُحَمَّدُ! اَتَانَا رَسُوْلُكَ فَزَعَمَ
لَنَا اَنَّكَ تَزْعُمُ اَنَّ اللهَ اَرْسَلَكَ قَالَ صَدَقَ، قَالَ فَمَنْ خَلَقَ السَّمَاءَ قَالَ اللهُ قَالَ
فَمَنْ خَلَقَ الْاَرْضَ قَالَ اللهُ قَالَ فَمَنْ نَصَبَ هٰذِهِ الْجِبَالَ وَجَعَلَ فِيْهَا مَا جَعَلَ
قَالَ اللهُ قَالَ فَبِالَّذِيْ خَلَقَ السَّمَاءَ وَخَلَقَ الْاَرْضَ وَ نَصَبَ هٰذِهِ الْجِبَالَ اللهُ
اَرْسَلَكَ؟ قَالَ نَعَمْ وَزَعَمَ رَسُوْلُكَ اَنَّ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِيْ يَوْمِنَا وَلَيْلَتِنَا
قَالَ صَدَقَ، قَالَ فَبِالَّذِيْ اَرْسَلَكَ اللهُ اَمَرَكَ بِهٰذَا قَالَ نَعَمْ قَالَ وَزَعَمَ
رَسُوْلُكَ اَنَّ عَلَيْنَا زَكٰوةً فِيْ اَمْوَالِنَا قَالَ صَدَقَ قَالَ فَبِالَّذِيْ اَرْسَلَكَ اللهُ
اَمَرَكَ بِهٰذَا؟ قَالَ نَعَمْ قَالَ وَزَعَمَ رَسُوْلُكَ اَنَّ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِيْ
سَنَتِنَا قَالَ صَدَقَ قَالَ فَبِالَّذِيْ اَرْسَلَكَ اللهُ اَمَرَكَ بِهٰذَا؟ قَالَ نَعَمْ؟ قَالَ وَزَعَمَ
رَسُوْلُكَ اَنَّ عَلَيْنَا حَجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا قَالَ صَدَقَ، قَالَ ثُمَّ وَلّٰى
وَقَالَ وَالَّذِيْ بَعَثَكَ بِالْحَقِّ لَا اَزِيْدُ عَلَيْهِنَّ وَلَا اَنْقُصُ مِنْهُنَّ فَقَالَ النَّبِيُّ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ (رواه البخارى و مسلم)

(4/4) Anas ibn Maalik ؓ has related "We had been forbidden from asking questions from the Messenger of Allah ﷺ [without a genuine need]. It, therefore, made us happy when some intelligent bedouin came to the Prophet ﷺ and enquired from him (about something) and we listened. On one of those days a bedouin came to the Prophet ﷺ and said, 'O Muhammad! Your envoy (or preacher) came to us and told us that Allah has raised you up as His Messenger.' The Prophet ﷺ replied, 'He told you the truth.' So, the bedouin said, 'Tell me, who created the heavens?' 'Allah', the Prophet replied. 'He then asked, 'Who

created the earth?' 'Allah', the Prophet ﷺ, again replied. The bedouin, then, asked, 'Who raised the mountains on earth and made what is contained in them?' The Prophet ﷺ replied, 'Allah. Thereupon, the bedouin questioner said, 'By the Being Who created the heavens and the earth and raised the mountains, has the same Allah sent you as His Messenger?' 'Of course', replied the Prophet ﷺ, 'He has sent me as His Messenger'. The bedouin, then, said 'Your envoy also told us that five times *Salah* are enjoined for the day and night." The Prophet ﷺ remarked, 'This, too, is correct.' The bedouin said, 'By the One Who raised you up, has the same Allah given you the command for those prayers? The Prophet ﷺ replied, 'Yes.' It is the command of Allah.' The bedouin, again, said, 'And your envoy, also, told us that *Zakah* is prescribed on our wealth. 'This, too, is correct,' the Prophet ﷺ replied. The bedouin, thereupon, enquired, 'By the Being Who sent you, has the same Allah commanded you to it?' 'Yes', the Prophet ﷺ replied, 'It, also, is the command of Allah.' The bedouin, then, said, 'Your envoy also told us that fasting is prescribed yearly during the month of Ramadan.' The Prophet ﷺ replied, 'This too, is correct.' The bedouin said, "By the Being Who sent you, has the same Allah commanded you to it also?' 'Yes', replied the Prophet ﷺ.' 'It is the command of Allah.' The bedouin, further, said, 'Your envoy also told us that pilgrimage to the House of Ka'bah is prescribed to those of us who possess the means to undertake the journey to Makkah.' The Prophet ﷺ replied, 'This too, he said correctly.' The bedouin left after the completion of these questions and answers, and, while departing, he remarked." 'By the Being Who raised you up with truth, I will neither make an addition to them nor a subtraction.' Upon it, the Prophet ﷺ observed. 'If this bondsman is truthful, he shall go to Heaven'." (Bukhari and Muslim)

Commentary: The opening remark in the above Tradition about the "prohibition of questions" pertains to the Qur'anic verse which reads:

O ye who believe! Ask not of things which, if they were made known unto you, would trouble you. (Al-Ma'idah 5:101)

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْئَلُوْا عَنْ اَشْيَآءَ اِنْ تُبْدَلَكُمْ تَسُؤْكُمْ

(المائدة ٥:١٠١)

It is natural for man to be inquisitive but if he is allowed to indulge freely in the habit he tends to make minute distinctions in argument and a corresponding weakening of the capacity for action takes place. Much time is also wasted in it. Another harm in asking too many question from the Prophet of the day is that his replies often lead to the expansion of the duties of *Ummah*[1]. The Companions ﵃, too, were, therefore, forbidden from putting unnecessary questions. They avoided being needlessly inquisitive after the command was given to them and wished for some bedouin to come and ask questions from the Prophet ﷺ so that they could also get a chance to listen. The holy Prophet ﷺ was greatly indulgent towards the poor bedouin and he allowed them many liberties. In another version of the above Tradition it is related by Anas himself that:

> "the bedouin were very bold in putting questions to the Prophet ﷺ and asked from him whatever they liked."[2]

From *Sahih Bukhari* we learn, further, that while leaving the bedouin had disclosed that "my name is Damam ibn Tha'labah and I belong to the tribe of Bani Sa'd and have come here as a representative of my people."

In *Bukhari*, again, it is mentioned that the bedouin had made plain to the Prophet ﷺ on coming that

> "I want to ask a few questions but my attitude will be rough and severe. Will you not be angry?"
>
> اِنِّیْ سَائِلُکَ فَمُشَدِّدٌ عَلَیْکَ فِی الْمَسْئَلَةِ فَلَا تَجِدْ عَلَیَّ فِیْ نَفْسِکَ فَقَالَ سَلْ عَمَّا بَدَالَکَ

The Prophet ﷺ had, thereupon, permitted him to ask whatever he pleased.

The departing words of the bedouin

> "I will make neither an addition to nor a subtraction in them,"
>
> لَا اَزِیْدُ عَلَیْهِنَّ وَلَا اَنْقُصُ مِنْهُنَّ

signified that he would abide strictly by the Prophet's ﷺ teachings and make no alteration in them of his own choice or inclination. It could also mean that he would convey the Prophet's ﷺ message to

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❶. People of the same belief. Here it means the Muslims.

❷. *Fath-ul-Bari* on the authority of Ibn Abu Uwanah.

his people without making any changes.

Another report of the above incident has it that the bedouin took to the preaching of Islam most enthusiastically on his return and delivered such forceful speeches against idolatry that some of his relatives admonished him,

"O Damam, fear leprosy and insanity, lest you became a leper or a lunatic by opposing the gods."

يَا ضِمَامُ اِتَّقِ الْبَرَصَ وَالْجُذَامَ اِتَّقِ الْجُنُوْنَ

Allah, however, blessed Damam's efforts so bountifully that those who were warning him against leprosy and lunacy in the morning became ardent upholders of Monotheism in the evening and not a single person was left in the tribe of Bani Sa'd who had not enbraced Islam.

(٥/٥) عَنْ اَبِىْ اَيُّوْبَ اَنَّ اَعْرَابِيًا عَرَضَ لِرَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِىْ سَفَرٍ فَاَخَذَ بِخِطَامِ نَاقَتِهٖ (اَوْبِزِمَامِهَا) ثُمَّ قَالَ يَا رَسُوْلَ اللهِ (اَوْيَامُحَمَّد) اَخْبِرْنِىْ بِمَا يُقَرِّبُنِىْ مِنَ الْجَنَّةِ وَيُبَاعِدُنِىْ مِنَ النَّارِ؟ قَالَ فَكَفَّ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَظَرَ فِىْ اَصْحَابِهٖ ثُمَّ قَالَ لَقَدْ وُفِّقَ (اَوْ لَقَدْ هُدِىَ) قَالَ كَيْفَ قُلْتَ؟ فَاَعَادَ فَقَالَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهٖ شَيْئًا وَتُقِيْمُ الصَّلٰوةَ وَتُؤْتِى الزَّكٰوةَ وَتَصِلُ الرَّحْمَ دَعِ النَّاقَةَ (رواه مسلم)

(5/5) Abu Ayub ﷺ relates "the Messenger of Allah ﷺ was in a journey, when a bedouin came and stood in front of him and taking the reins of his camel [in his hands] said: 'O Messenger of Allah [or Muhammad]! tell me something that will take me close to Heaven and far from the Fire of Hell.' The Prophet ﷺ stopped [i.e., pulled up the reins of his camel in order to reply], turned towards the Companions ﷺ [and drawng their attention] observed, 'He has received right guidance.' The Prophet ﷺ then, said to the bedouin questioner, 'Say again what you asked.' The bedouin repeated the question. The Prophet ﷺ, thereupon, replied, 'Continue to worship Allah and do not associate anyone, in any way, with Him and continue to offer *Salah* and to pay Zakah and to join ties of relationship. On completing his reply the Prophet ﷺ said to the bedouin, 'Now leave the reins of my

camel'." (Muslim)

Commentary: In this Tradition the holy Prophet ﷺ has mentioned only the worship of one God, the observance of prayer the payment of *Zakah* and the joining of ties of relationship as the deeds that are capable of taking one close to Heaven and far from Hell and left out even fasting and *Hajj*. But it does not mean that these four acts are enough and all the other obligatory duties are unnecessary. To interpret the sayings of the Prophet ﷺ in such a narrow and rigid manner is to betray a woeful want of good judgement. A student of Traditions should always bear in mind the general truth that the Prophet ﷺ is a loving teacher and an earnest benefactor of the *Ummah* and not a writer or philosopher, and the practice of an ideal teacher is that he imparts knowledge only to the extent to which it is called for by the occasion. Writers, on the other hand, are prone to go into the details of whatever they discuss. To look for the style of writers in the instruction and exhortation of teachers and benefactors is to give the proof of one's ignorance. If *Fasting*, *Hajj* and *Jihad* are not included in this Tradition, it must be because the questioner, at that time, needed, particularly, to be informed and persuaded about the four tenets stressed therein, perhaps, because people, generally, are apt to be negligent about them, i.e., the establishment of *Salah*, the payment of *Zakah*, the fulfilment of the rights of kinsmen and the belief in the Oneness and Uniqueness of Allah. Even, today, we find that the number of defaulters among the people for whom fasting and the *Hajj* pilgrimage are obligatory is less as compared to those who are negligent about observing the duties of *Salah* and *Zakah* and fulfilling the rights of relatives, or who are guilty of open or concealed polytheism. Such persons will be very few who may be particular about *Salah* and *Zakah* and the rights of kinsmen but do not observe the fast of Ramadan or perform the *Hajj* although it is obligatory for them to do so. On the contrary, their number is legion who keep the fast when the month of Ramadan comes but do not offer *Salah* regularly or who have performed the *Hajj* but are sadly neglectful where *Zakah* and the rights of fellowmen, like join ties of kins are concerned.

In another account of the same Tradition it is mentioned at the

end that after the bedouin had gone away the Prophet ﷺ said, "If he obsrves these commands strictly he will, surely, go to Heaven."

(Muslim)

While reporting the above Tradition the narrator has expressed his doubts on three occasions:

One, whether the preceding narrator had used the word *Khatam* or *Zamam* for the reins of the camel.

Two, whether the bedouin had addressed the Prophet ﷺ as the Messenger of Allah or Muhammad.

Three, whether the Prophet ﷺ had said Laqad Wuffiqa or Laqad Hudiya in respect of the bedouin to the Companions ؓ.

It shows how very honest and scrupulous the narrators were in recounting and reporting the Traditions. If they were not sure about the particular word used by the preceding narrator they took care to put it on record even though it did not make the least difference to the meaning of the report.

One can also obtain an idea of the benignity and kindliness of the Prophet ﷺ from the above Tradition. The Prophet ﷺ was on a journey, riding on a she-camel (and, naturally, the journey might have been for a religious purpose), when a bedouin who is a total stranger, comes up, holds the reins of the camel and puts to him bluntly the question mentioned in the Tradition. The Prophet ﷺ, far from getting angry at the bedouin's unrefined behaviour, appreciates his religious keenness and drawing attention of the fellow-travellers observes, "He has been rightly-guided". Moreover, in order to give the Companions another opportunity to listen to the question directly from the bedouin's mouth he asks him to repeat it. He, then, gives the reply, and, finally, says politely to the bedouin, "Well, now leave the reins of my camel."

فصلى الله تعالیٰ علیه وسلم سعة رحمته و رافته

The questioner, it should be remembered, was a mere wandering Arab, a nomad.

(٦/٦) عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ قَالَ جَاءَ رَجُلٌ اِلٰى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ اَهْلِ نَجْدٍ ثَائِرَ الرَّاسِ نَسْمَعُ دُوِيَّ صَوْتِهٖ وَلَا نَفْقَهُ مَا يَقُوْلُ حَتّٰى دَنَا

مِنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَقَالَ هَلْ عَلَيَّ غَيْرُهُنَّ فَقَالَ لَا إِلَّا أَنْ تَطَوَّعَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصِيَامُ شَهْرِ رَمَضَانَ فَقَالَ هَلْ عَلَيَّ غَيْرُهُ فَقَالَ لَا إِلَّا أَنْ تَطَوَّعَ قَالَ وَذَكَرَ لَهُ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الزَّكٰوةَ فَقَالَ هَلْ عَلَيَّ غَيْرُهَا فَقَالَ لَا إِلَّا أَنْ تَطَوَّعَ قَالَ فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُوْلُ وَاللهِ لَا أَزِيْدُ عَلٰى هٰذَا وَلَا أَنْقُصُ مِنْهُ فَقَالَ أَفْلَحَ الرَّجُلُ إِنْ صَدَقَ.

(رواه البخاری و مسلم)

(6/6) It is reported by SayyidinaTahah ibn Ubaydullah ﷺ that a man from Najd with untidy hair came towards the Messenger of Allah ﷺ (saying something). They could hear his voice but could not make out what he said (because his voice was not clear or that a distance separated them from him), till he was close to the Prophet ﷺ. He asked about Islam ("Tell me what the primary injunctions of Islam are which it is obligatory for me and every Muslim to follow.") The Prophet ﷺ said," The five times *salah* in day and night (that are fard and are the first duty in Islam)." He said, "Have I any other *salah* fard on me besides these?" The Prophet ﷺ said, "No, (Only these five *Salah* are fard), but you can at your own offer more *Salah* (than these five and get more reward)." The Prophet ﷺ then said, "And, once a year, fasting is prescribed for a month in Ramadan (this being the second duty in Islam)." He asked, "Is any other fasting necessary for me besides Ramadan?" The Prophet ﷺ said, "No (Only the fasts of Ramadan are fard) but you are allowed to observe more optional fasts at your will (receiving more nearness to Allah)." The narrator goes on to say that the Prophet ﷺ then mentioned to him the fard of *zakah* and he asked the same question, "Will it be necessary for me to give a *sadaqah* apart from *zakah*?" The Prophet ﷺ said ,"No (only *zakah* is fard) but you are allowed to give optional *Sadaqah* at your will (and earn more reward)." The narrator Talhah ibn Ubaydullah ﷺ said, "That man returned after that, saying '(Whatever the Messenger of Allah ﷺ has said to me) I will not add to or deduct from it'." The Messenger of Allah ﷺ (heard him and) said "He has truimphed if he is truthful."

(Bukhari and Muslim)

Commentary: *Hajj*, the last tenet of Islam, is not mentioned in this Hadith too. Perhaps, this happened before Hajj was prescribed in 8 A.H or 9 A.H.

It could also be that the narrator chose brevity and omitted to mention those things although the Prophet ﷺ may have mentioned them. This is a possibility because a version of this *Hadith* in *Bukhari* has these words too: فنخبرة عن شرائع الاسلام "(So, he informed him of the duties in Islam)."

ORDER AND GRADATION IN THE PREACHING OF THE PRINCIPAL TENENTS

(٧/٧) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِمَعَاذِ بْنِ جَبَلٍ حِيْنَ بَعَثَهُ اِلَى الْيَمَنِ اِنَّکَ سَتَاتِیْ قَوْمًا مِنْ اَهْلِ الْكِتَابِ فَاِذَا جِئْتَهُمْ فَادْعُهُمْ اِلَى اَنْ يَّشْهَدُوْا اَنْ لَّا اِلٰهَ اِلَّااللهُ وَاَنَّ مُحَمَّدًا رَسُوْلُ اللهِ ، فَاِنْ هُمْ اَطَاعُوْا لَکَ بِذَالِکَ فَاَخْبِرْهُمْ اَنَّ اللهَ قَدْ فَرَضَ عَلَيْكُمْ خَمْسَ صَلَوَاتٍ فِیْ كُلِّ يَوْمٍ وَلَيْلَةٍ فَاِنْ هُمْ اَطَاعُوْ لَکَ بِذَالِکَ فَاَخْبِرْهُمْ اَنَّ اللهَ قَدْ فَرَضَ عَلَيْكُمْ صَدَقَةً تُوْخَذُ مِنْ اَغْنِيَائِهِمْ فَتُرَدُّ عَلٰے فُقَرَائِهِمْ، فَاِنْ هُمْ اَطَاعُوْالَکَ بِذَالِکَ فَاِيَّاکَ وَكَرَائِمَ اَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُوْمِ فَاِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللهِ حِجَابٌ.

(رواه البخاری و مسلم)

(7/7) It is related by Abdullah bin Abbas ؓ, "When the Messenger of Allah ﷺ sent Mu'az bin Jabal as the Governer of Yemen he told him [at the time of farewell]: 'You are going to a people who are *Ahl-Kitab* [i.e., profess a religion revealed and contained in the Scripture]. So, when you reach them invite them to the truth that no one is worthy of worship save Allah, and Muhammad is His Messenger. If they accept and affirm it, tell them that Allah has enjoined five prayers upon them during the day and night. If they also accept it, tell them that, in addition to it, Allah has enjoined Zakah upon them which will be taken from the well-to-do of the community and distributed to their poor and needy. If they agree to it as well, desist from laying your hands on the best of their wealth [while realising *Zakah* from them] and fear the cry of the oppressed for there is

no curtain between him and Allah." (Bukhari and Muslim)

Commentary: According to Imam Bukhari and some other scholars the Prophet ﷺ had appointed Mu'az as the Governer of Yemen in 10 A.H., but according to most biographers and writers of Maghari in 9 A.H. And while bidding him farewell, he gave him these instructions regarding the preaching of Islam to its people. This has led some people to raise the question about this Tradition, too, that in it the Prophet ﷺ has mentioned only *Salah* and *Zakah* though fasting and the *Hajj* had also been prescribed to the Muslims as a religious duty by that time. Various commentators have explained it in various ways but in our views the aim of the Prophet ﷺ in giving directions of Mu'az was not to describe all the commands and obligations that became bidning on a person when he embraced Islam but simply to indicate to him the sequence which should be followed in the preaching and propagation of Faith. All the tenets and requirements of Islam and laws and injunctions of the Shari'ah need not be placed at once before the people for, in that case, it may be hard for them to accept the Faith willingly. On the other hand, first of all, the creed of Divine Unity and mission of the Prophet Muhammad ﷺ should be presented to them, and when they have accepted it, they should be told that Allah, who is the Lord Sovereign and the One and Only Creator of all the universe, has also enjoined five daily prayers upon His bondsmen, and when they have accepted it as well, they should be told that Allah has prescribed zakah on their wealth which will be realised from the rich and given away to the poor of the community.

Be that as it may, the object of the Prophet ﷺ was to expound the wise and more sensible principle of graduality, in the preaching of Faith, or else, the essential limits and laws of Islam were already known to Mu'az and it was not necessary to describe all of them to him on that occasion.

Besides, *salah* and *zakah* are, undoubtedly, the two most important tenets of Islam and the greatest stress has been laid on them in the Qur'an partly for the fact that when anyone begins to carry them out habitually, it becomes easy for him to observe the other duties as well. In the disciplining of the self, also, the two

duties play a vital role. Perhaps, it is for this reason that *salah* and *zakah* are, at many places, mentioned side by side in the Qur'an and the Sunnah.

For example, it is stated in surah al-Bayyinah:

(And they are ordained naught elsethan to serve Allah keeping religion pure for Him as men by nature upright, and to establish worship and to pay *Zakah*. That is true religion)
(Al-Bayyinah 98:5)

وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوااللهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَ يُؤْتُواالزَّكٰوةَ وَذَالِكَ دِيْنُ الْقَيِّمَةِ(البينة ٩٨:٥)

And it is stated in Surah At Tawbah:

(But if they repent and establish *Salah* and pay *Zakah*, then are they your brethren in religon) (Al-Tawbah 9:11)

فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتُوالزَّكٰوةَ فَاِخْوَانُكُمْ فِي الدِّيْنِ (التوبة ٩:١١)

And there is the Hadith narrated by Sayyidina Abdullah ibn Umar ﷺ which we will see later:

I am commanded to fight people till they bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah and they establish prayer and pay *zakah*).

اُمِرْتُ اَنْ اُقَاتِلَ النَّاسَ حَتّٰى يَشْهَدُوا اَنْ لَّااِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ وَ يُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ

Thus these selection from Qur'an and Hadith give an aspect of mentioning *Salah* and *Zakah* only. But Allah knows best.

The Prophet ﷺ after giving the directions to Sayyidina Mu'az ﷺ, advised him that when the time for the collection of *zakah* came he should refrain from picking out the best of the assessee's wealth [like agricultural produce and cattle] and take only those of the average standard.

Lastly, the sacred Prophet ﷺ told him to guard against the imprecation of the wronged one [i.e., avoid being cruel and unjust to the people to whom he was being sent as the Governer] for there was no barrier between the cry of the aggrieved and the Almighty Creator.

In *Musnad Hanbal* the Prophet ﷺ, also, is reported to have said, on the authority of Sayyidina Abu Hurayrah ؓ

"the malediction of the oppressed is accepted in any case. If he happens to be an evil-doer, the punishment for the evil-doing is on his person [i.e., the supplication of the oppressed against the oppressor is granted in spite of his sinfulness nad immorlity]."[1]

دَعْوَةُ الْمَظْلُوْمِ مُسْتَجَابَةٌ وَاِنْ كَانَ فَاجِرًا فَفُجُوْرُهٗ عَلٰى نَفْسِهٖ

Likewise, in *Musnad Ahmad*, again, it is stated, on the authority of Sayyidina Anas ؓ that the Prophet ﷺ once said:

"The malediction of the wronged one is granted even though he is an infidel. There is no obstruction in its path."[2]

دَعْوَةُ الْمَظْلُوْمِ مُسْتَجَابَةٌ وَاِنْ كَانَ كَافِرًا لَيْسَ دُوْنَهٗ حِجَابٌ

From the above Tradition we also learn that the recognition of the mission of the Prophet ﷺ and the observance of the earlier Prophets and believers in the Scriptures belonging to the previous periods. To profess their former faith is now not enough for deliverance. The so-called educated Muslims of our time who hold that religous communities like the Jews and Christians can attain the good pleasure of Allah and salvation by adhering to their ancient ways of Law and it is not binding on them to follow the *Islamic Shari'ah* are either ignorant of Faith and its fundamental principles or mere hypocrites.

1. Fath-ul-Bari and Umdah.
2. Umdatul Qaari.

He Cannot Attain Salvation Who Does Not Believe in The Messenger of Allah and Profess The Religion Brought by Him

(٨/٨) عَنْ اَبِیْ هُرَيْرَةَ عَنْ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِیْ نَفْسُ مُحَمَّدٍ (ﷺ) بِيَدِهٖ لَا يَسْمَعُ بِیْ اَحَدٌ مِنْ هٰذِهِ الْاُمَّةِ يَهُوْدِیٌّ وَلَا نَصْرَانِیٌّ ثُمَّ يَمُوْتُ وَلَمْ يُؤْمِنْ بِالَّذِیْ اُرْسِلْتُ بِهٖ اِلَّا كَانَ مِنْ اَصْحَابِ النَّارِ. (رواه مسلم)

(8/8) Abu Hurayrah ﷺ has related that the Messenger of Allah ﷺ said: "By Him in Whose Hand is the life of Muhammad, a Jew or a Christian of the present *Ummah* [i.e., belonging to the pesent age] who hears about me [i.e., the call of my Prophethood reaches him] and, yet, dies without affirming faith in the religion brought by me will, surely, be among the dwellers of Hell." (Muslim)

Commentary: The reference to the Jew and Christian in the above Tradition is only by way of an illustration. What it aims at emphasising is that when confirmed people of the Scripture, like Jews and Christians, can not achieve deliverance without acknowledging the Prophethood of Muhammad ﷺ and accepting the Islamic *Shari'ah* as their way of life, one can imagine what the end of the infidels and polytheists is going to be.

This Tradition clearly implies that in the current era of the Prophet Muhammad ﷺ [which began with his raising up as the Messenger of Allah ﷺ and shall endure till the Last Day] anyone to whom the call of his Prophethood reaches but he does not believe in him nor accept the religion revealed through him as his own and dies in that state, will go to Hell, be he a Jew or a Christian, i.e., the follower of an earlier Prophet and his Book and way of Law.

In a nutshell, with the raising up of the Last of the Prophets ﷺ, salvation is not possible without affirmation of faith in him and acceptance of his *Shari'ah*. Whoever may not have received the knowledge of his mission or heard the call of Islam is, of course, free from guilt. It is a fundamental principle of Islam and any doubt or misgiving in respect of it can only be due to lack of appreciation

of the true significance of the mission of the sacred Prophet ﷺ.

(٩/٩) عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ ﷺ فَقَالَ يَارَسُوْلَ اللهِ اَرَأَيْتَ رَجُلًا مِنَ النَّصَارىٰ مُتَمَسِّكًا بِالْاِنْجِيْلِ وَرَجُلًامِنَ الْيَهُوْدِ مُتَمَسِّكًا بِالتَّوْرَاةِ يُؤْمِنُ بِاللهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَتَّبِعْكَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ سَمِعَ بِيْ مِنْ يَهُوْدِيٍ اَوْ نَصْرَانِيٍ ثُمَّ لَمْ يَتَّبِعْنِيْ فَهُوَفِى النَّارِ. (اخرجه الدار قطنى فى الافراد)

(9/9) It is related by Abdullah ibn Mas'ud ﷺ that a person came to Prophet ﷺ and said, "O Messenger of Allah! There is a Christian who acts according to the Bible, and, in the same way, there is a Jew who obeys the commandments of the Torah and also believes in Allah and His Messenger, but does not profess your Faith nor accepts your *Shari'ah* — tell us, then, what is the verdict about them." The Prophet ﷺ replied: "The Jew or Christian who received the knowledge of what I tell [i.e., my call reached him], and yet he did not become my follower is sure to go to Hell." (Daraqutni[1])

Commentary: The above Tradition is even more explicit than the preceding one. It distinctly tells us that even though a Jew or a Christian believes in Allah and His Messengers (i.e., acknowledges the Oneness of God and the mission of the Messenger) but follows the Torah or the Bile in place of *Shari'ah* brought by the holy Prophet ﷺ, and regards it as sufficient for his salvation, he will not attain deliverance. The same truth has been propounded in the Qur'an in these words:

"قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللهُ وَ يَغْفِرْلَكُمْ ذُنُوْبَكُمْ". (اٰل عمران. ٣:٣١)

Say: If ye love Allah, follow me. Allah will love you and forgive you yours sins.
(Aal-e-Imran 3:31)

❶. This Hadith is narrated by Mawlana Badr Aalam in *Tarjuman us Sunna*, v2 and I have reproduced it from there.

TRUE FAITH AND ISLAM GUARANTEE SALVATION

(١٠/١٠) عَنْ اَبِیْ هُرَیْرَةَ اَوْعَنْ اَبِیْ سَعِیْدٍ (شَکَّ الْاَعْمَشُ) قَالَ لَمَّا کَانَ یَوْمُ غَزْوَةِ تَبُوْکَ اَصَابَ النَّاسَ مَجَاعَةٌ قَالُوْا یَا رَسُوْلَ اللّٰہِ لَوْاَذِنْتَ لَنَا فَنَحَرْنَا نَوَاضِحَنَا فَاَکَلْنَا وَادَّهَنَّا فَقَالَ رَسُوْلُ اللّٰہِ (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ) اِفْعَلُوْا، قَالَ فَجَاءَ عُمَرُ فَقَالَ یَا رَسُوْلَ اللّٰہِ اِنْ فَعَلْتَ قَلَّ الظَّهْرُ وَلٰکِنِ ادْعُهُمْ بِفَضْلِ اَزْوَادِهِمْ ثُمَّ ادْعُ اللّٰہَ لَهُمْ عَلَیْهَا بِالْبَرَکَةِ لَعَلَّ اللّٰہُ اَنْ یَّجْعَلَ فِیْ ذَالِکَ ، فَقَالَ رَسُوْلُ اللّٰہِ (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ) نَعَمْ فَدَعَا بِنِطْعٍ فَبَسَطَ ثُمَّ دَعٰی بِفَضْلِ اَزْوَادِهِمْ قَالَ فَجَعَلَ الرَّجُلُ یَجِیْئُی بِکَفِّ ذُرَّةٍ قَالَ وَجَعَلَ وَیَجِیْئُی الْاٰخَرُ بِکَفِّ تَمرٍ قَالَ وَیُجِیْئُی الْاٰخَرُ بِکِسْرَةٍ حَتّٰی اجْتَمَعَ عَلَی النِّطْعِ مِنْ ذَالِکَ شَیْئٌ یَّسِیْرٌ قَالَ ثُمَّ دَعَا رَسُوْلُ اللّٰہِ (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ) بِالْبَرَکَةِ، ثُمَّ قَالَ خُذُوْا فِیْ اَوْعِیَتِکُمْ قَالَ فَاَخَذُوْا فِیْ اَوْعِیَتِهِمْ حَتّٰی مَاتَرَکُوْ فِی الْعَسْکَرِ وِعَاءَ اِلَّامَلَئُوْهُ قَالَ فَاَکَلُوْا حَتّٰی شَبِعُوْا وَفَضَلَتْ فَضْلَةٌ فَقَالَ رَسُوْلُ اللّٰہِ (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ) اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰہُ وَاَنِّیْ رَسُوْلُ اللّٰہِ، لَا یَلْقَی اللّٰہَ بِهِمَا عَبْدٌ غَیْرُ شَاکٍّ فَیُحْجَبُ عَنِ الْجَنَّةِ. (رواه مسلم)

(10/10) It is related by A'mash Tabi'ee, on the authority of his teacher, Abu Salih [not being certain whether he had related it on the authority of Abu Hurairah or Abu Sa'eed al-Khudri] that during the days of the Battle of Tabook when the stock of food had been used up compeltely and) people were tormented with hunger, they said to the Prophet ﷺ, Messenger of Allah! If you allow, we may kill the water-carrying camels and eat their flesh as well as obtain oil from them." The Prophet ﷺ replied, "Yes; you may do it." Then, Umar came to him and said, "O Messenger of Allah! If you do that [i.e., allow them to slaughter the camels], we will run short of transport. [Let it, therefore, not be done]. In its place, tell them to bring whatever provisions are

left with them, then, pray to Allah for an increase in the supply of food. It is hoped Allah will grant an increase in it." Yes; you are right," the Prophet ﷺ replied. He, thereupon, sent for a large piece of leather (on which food is laid out). When it was spread on the ground, the Prophet ﷺ ordered the men to bring what was left with them of the foodstuffs. Thus, somebody came with a handful of Zurra,[1] somebody with a handful of dates and somebody with a piece of bread till these articles were laid down, in a small quaintity, on the piece of leather. The Messenger of Allah ﷺ, then prayed for an increase, and said to them, "Now, fill your vessels from it." They all filled their vessels so that [in the army of about thirty thousnad] not a single vessel remained empty. Every one ate to his heart's content and some of the food was still left. On that the Prophet ﷺ said, "I affirm that there is no deity save Allah and I am his Messenger. There is no bondsman who appears before Allah with these two affirmations made sincerely and without a trace of doubt or reservation and yet is prevented from entering Paradise." (Muslim)

Commentary: The import of the above saying is obvious. The purpose of reproducing it here is related to its concluding part in which the Prophet ﷺ, after bearing testimony to the Oneness of Allah and his own Messengership has declared that whoever affirms these two things, honestly and truthfully, and dies in that state shall go to Heaven.

Those who are acquainted a little with the mode of expression of the Qur'an and the Traditions will be knowing that the testimony of Allah's Oneness and the Prophet's mission necessarily implies the acknowledgement of the religious call of the sacred Prophet ﷺ and the two affirmations by anyone is always taken to mean that he has accepted the Prophet's call and embraced the creed of Islam. This Tradition, therefore, signifies no more and no less than this that whoever, on the pronouncement of the formula of *La-ilah-a-illa-l-la, Muhammadur Rasoolul-lah* (There is no diety save Allah and Muhammad is the Messenger of Allah), accepts the religious call of the Prophet ﷺ and makes Islam his faith from the bottom of his heart and with full certainity and dies in that state

❶. A kind of corn also known as *Ram Dana*

will, doubtlessly, go to Heaven.

It logically follows that if a person makes a formal declaration of the formula of Faith but does not embrace Islam and continues to profess some other religion or acknowledges Divine Unity and Messengership but rejects the other principal tenets like belief in the Qur'an and the Hereafter, he shall not be worhty of the glad tidings contained in the above Tradition.

In fine, in this saying the testimony of Unit of Allah and the mission of the Prophet stands for the recognition of the religious calls of the divine Messenger and the acceptance of Islam as one's faith. The other Traditions in which the tidings of the Paradise are given only on the affirmation of Divine Unity and the pronounciation of *La-ilaha-illal-lah* also convey the same meaning. These are, in fact, the familiar and spiritual message of the Prophet ﷺ and the embracing of the faith of Islam.

This Tradition also shows, incidentally, that:-

(i) However great or important a man may be, even if he is Messenger of Allah, if he expresses his opinion on anything and a follower or servant of his, endowed with a sound judgement, feels that it is erroneous or harmful, he should not hesitate to place his considered view respectfully before him and the person of higher rank or position should, on his part, think calmly over it, and, if it appears to be a better and wiser suggestion, accept it in preference of his own idea.

(ii) The granting of a supplication and, specially, the manifestation of the acceptance thereof in a supernatural manner, is among the signs of Allah and an exceptional indication of devoutness and His favour that it is the source of the promotion of inner happiness and tranquility among the believers is beyond dispute. It is a legacy of Messengership as is evident from the recitation of the confessional Formula by the holy Prophet. Those who feel inquietitude instead of joy at the mention of such Divine rewards and treat the reports of miraculous.

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❶. It should be clear that the manifestation of a supernatural even is a sign of devotion to Allah and of His good pleasure only when it comes to pass through the instrumentality of a person whose life is openly one of virtue and righteousness while if it is performed by a non-Muslim whose conduct is evidently not worthy of the *Shari'ah*, it is *Istidraj* in theological parlance.

happenings like these with contempt and ridicule are, in fact, spiritually sick and victims of a diseased mentality

(١١/١١) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ شَهِدَ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا رَسُوْلُ اللهِ حَرَّمَ اللهُ عَلَيْهِ النَّارَ. (رواه مسلم)

(11/11) Ubada ibn Samit ﷺ has related to us that he heard it from the Prophet ﷺ that Allah has forbidden the Fire of Hell to touch him who testifies that there is no god save Allah and that Muhammad is the Messenger of Allah with a true heart.(Muslim)

Commentary: In this Tradition, too, the affirmation of Divine Unity and the mission the Prophet ﷺ signifies the acceptance of the call of Islam. The testimony that there is no deity but Allah, and Muhammad ﷺ is His Messenger encompassed the whole of Islam, and whoever declares it to be true makes the whole of Islam his faith. If, after that, he succumbs to the weakness that are peculiar to man and commits a sin, his religious consciousness will compel him to made amends for it through the prescribed methods of repentance and atonement, and, *Insha Allah*, he will, thus, be saved from the Punishment of Hell.

(١٢/١٢) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ كُنْتُ رِدْفَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بَيْنِيْ وَبَيْنَهُ اِلَّا مُؤخَّرَةُ الرَّحْلِ فَقَالَ يَا مَعَاذَ بْنَ جَبَلٍ فَقُلْتُ لَبَّيْكَ يَا رَسُوْلَ اللهِ وَسَعْدَيْكَ ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ يَا مَعَاذَ بْنَ جَبَلٍ قُلْتُ لَبَّيْكَ يَا رَسُوْلَ اللهِ وَسَعْدَيْكَ ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ يَامَعَاذَ بْنَ جَبَلٍ قُلْتُ لَبَّيْكَ يَا رَسُوْلَ اللهِ وَسَعْدَيْكَ قَالَ هَلْ تَدْرِىْ مَاحَقُّ اللهِ عَزَّوَ جَلَّ عَلَى الْعِبَادِ قَالَ قُلْتُ اللهُ وَرَسُوْلُهُ اَعْلَمُ قَالَ فَاِنَّ حَقَّ اللهِ عَلَى الْعِبَادِ اَنْ يَّعْبُدُوْهُ وَلَا يُشْرِكُوْا بِهٖ شَيْئًا، ثُمَّ سَارَسَاعَةً ثُمَّ قَالَ يَا مَعَاذَ بْنَ جَبَلٍ قُلْتُ لَبَّيْكَ يَا رَسُوْلَ اللهِ وَسَعْدَيْكَ قَالَ هَلْ تَدْرِىْ مَا حَقُّ الْعِبَادِ عَلَى اللهِ اِذَا فَعَلُوْا ذَالِكَ قُلْتُ اللهُ وَرَسُوْلُهُ اَعْلَمُ قَالَ اَنْ لَا يُعَذِّبَهُمْ. (رواه البخارى ومسلم واللفظ له)

(12/12) Mu'az ibn Jabal ﷺ has narrated once he was riding on the same camel with the Prophet ﷺ, with only the rear part of

the saddle separating them [i.e., he was sitting very close to the Prophet]. The Prophet ﷺ called him "Mu'az ibn Jabal. "Here I am. At your service", he replied. Then, again, after a little while, he said, "Mu'az ibn Jabal. "Here I am. At your service," he replied. On the third occasion, the Prophet ﷺ said, 'Do you know what is the claim of Allah on His slaves?" "Allah and His Messenger know best". Mu'az replied. The Prophet ﷺ observed, "The claim of Allah upon His bondsmen is that they worship Him and obey Him and associate no one with Him." Then, after travelling for some time, he said, "Mu'az ibn Jabal". Here I am. At your servcie", he replied. The Prophet ﷺ said, "Do you know what is the claim of the bondsmen o Allah?" Allah and His Messenger know best", he replied. "It is that He does not punish them," said the Prophet." (Bukhari and Muslim)

Commentary: A few points are worthy of note in this Tradition.

(i) The way in which Sayyidina Mu'az ؓ has mentioned the fact of his riding on the camel with the Prophet ﷺ and sitting so close to him at His back before narrating the main Tradition can be due to various reasons:

Firstly, the special affection of the Prophet ﷺ had for Mu'az ؓ, and the place of great trust and confidence he enjoyed with him ought to be kept in mind in order to understand why the Prophet ﷺ chose to tell Sayyidina Mu'az ﷺ something he did not want to be made known to the general body of Muslims, as is clear from the succeeding Tradition.

Secondly, by describing the event, item by item, Sayyidina Mu'az ؓ might have meant to emphasise his certitude about the Tradition, that he remembered the Tradition so well that even the minute details were prescribed in his memory.

Thirdly, since the lovers are given to prolong the description of what transpired during the memorable moments spent in the company of the beloved so as to derive the utmost pleasure from it, Sayyidina Mu'az ؓ, too, might have related in detail the event of his riding with the Prophet ﷺ on the same camel.

Fourthly, The Prophet ﷺ called Sayyidina Mu'az ؓ thrice, at brief intervals, and, then, at the third time he related the first portion of what he had to tell, and when he calling him the fourth

time he spoke of the second portion. The commentators have explained it by suggesting that the Prophet ﷺ, perhaps, wanted to draw Sayyidina Mu'az ؓ attention fully so that he listened carefully to what he was going to say. Another explanation can be that the Prophet ﷺ had not decided whether to tell it to Sayyidina Mu'az ؓ or not, and he told him only when his mind was fully made up, but to us, both the interpretations are rather far-fetched. What appears more probable is tha the Prophet ﷺ was seized with an unusual state of feeling at that time. He addressed Mu'az and, then, before he could say anything got lost in thought. Hence, the intermissions. But Allah knows best.

Fifth, The substance of the Tradition is that the claim of Allah upon the bondsmen is that they should worship and obey no one save Him and ascribe no partners to Him, and if they did so and fulfilled the claim, Allah has accepted for Himself the right of the bondsmen that He would not bring down His punishment upon them.

In the above Tradition, also, worshipping of Allah and keeping away from polytheism stands for the acceptance of Islam and observance of its tenets, and since during those days the doctrine of divine Unity was the main dividing line between Islam and paganism, it has been made the starting point in this as well as many other sayings of the Prophet ﷺ. Besides worship of Allah and avoidance of polytheism marks the indispensable characteristic of Islam, and therfore, it is often used to signify the Islamic faith itself. The view [that in this Tradition worship of Allah and abstention from polytheism denotes the aceptance of Islam as one's creed] is further supported by another report of it [which we are going to reproduce below], again from *Bukhari* and *Muslim*, in which belief in and affirmation of Divine Oneness and Messengership also mentioned, and in yet another version, Salah and fasting are spoken of as well along with the testimony of the Oneness of Allah and mission of the Prophet ﷺ.

(١٣/١٣) عَنْ اَنَسٍ اَنَّ النَّبِیَّ صَلَّے اللّٰہُ عَلَیْہِ وَسَلَّمَ وَمَعَاذٌ رَدِیْفُہٗ عَلَی الرَّحْلِ قَالَ یَا مَعَاذ! قَالَ لَبَّیْکَ یَا رَسُوْلَ اللّٰہِ وَسَعْدَیْکَ، قَالَ یَا مَعَاذَ! قَالَ لَبَّیْکَ یَا

رَسُوْلَ اللهِ وَسَعْدَيْكَ قَالَ يَا مَعَاذَا! قَالَ لَبَّيْكَ يَا رَسُوْلَ اللهِ وَسَعْدَيْكَ ثَلَاثًا، قَالَ مَا مِنْ اَحَدٍ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا رَسُوْلُ اللهِ صِدْقًا مِنْ قَلْبِهٖ اِلَّا حَرَّمَهُ اللهُ عَلَى النَّارِ، قَالَ يَا رَسُوْلَ اللهِ اَفَلَا اُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوْا قَالَ اِذًا يَتَّكِلُوْا فَاَخْبَرَبِهَا مَعَاذٌ عِنْدَ مَوْتِهٖ تَاثُّمًا. (رواه البخاری ومسلم)

(13/13) It is related by Anas bin Maalik ﷺ that the Prophet ﷺ called Mu'az ﷺ when he was travelling with him on a camel and said, "O Mu'az!" "Here I am, O Messenger of Allah ﷺ! replied Mu'az. The Prophet ﷺ, again, said, " "O Mu'az!" "Here I am, O Messenger of Allah ﷺ! replied Mu'az. "Do command". It happened thrice. [At the third time] the Prophet ﷺ observed, 'Whoso affirms with a true heart that there is no god but Allah and Muhammad is His Messenger, Allah has forbidden the Fire of Hell to touch a person." Mu'az ﷺ, on hearing the glad tiding, asked the Prophet ﷺ, "May I tell it to the people so that they all may be happy." 'They will then, rely solely upon it and sit back," the Prophet ﷺ replied. This Tradition was related by Mu'az ﷺ on his dying day for fear of being called to account for concealment of knowledge." (Bukhari and Muslim)

Commentary: The similarity of the opening portion of the two Traditions shows that they concern the same incident. The only difference between them is that while the first employs the phrase, "worship of Allah and avoidance of polytheism," to signify the acceptance of Islam, the second expresses it in the testimony of the Oneness of Allah and the Messengership."

Again, in another report the above tidings [as reproduced in *Mishkaat* from *Musnad Ahmad*] Mu'az ﷺ has mentioned *salah* and fasting also along with Divine Unity. It reads:

مَنْ لَقِيَ اللهَ لَا يُشْرِكُ بِهٖ شَيْئًا وَيُصَلِّي الْخَمْسَ وَ يَصُوْمُ رَمَضَانَ غُفِرَلَهٗ قُلْتُ اَفَلَا اُبَشِّرُهُمْ يَا رَسُوْلَ اللهِ قَالَ دَعْهُمْ يَعْمَلُوْا

"Whoever appears before Allah in such a state that his skirt is free from the stain of polytheism and he offers regularly the five daily Salah and observes fasting, he shall be forgiven."

[Mu'az adds that] he said to the Prophet ﷺ, "Messenger of Allah! If you permit me, I may communicate the happy tidings to every

one." The Prophet ﷺ said, "Leave it. Let them do their deeds."

Although the mode of expression in the three reports is different and there is some variation of presciseness in the choice of words, the purport of all of them, is the same, viz. whoever accepts sincerely the call of Faith and Islam [the fundamental tenets of which are abstention from polytheism, affirmation of Divine Unity and Messengership and observance of *salah* and fasting] for him is Allah's firm promise of deliverance.

Those who conclude from such saying that acknowledgement of Diviing Unity and Prophet's mission will protect one from chasisement and the Fire even if beliefs are unsound and sins are committed - they do not appreciate the true significance of these Traditions. And they also reject hundreds of other Traditions [and even Qur'anic verses] which do not conform to their warped judement and are clearly in contrast with their wishful thinking

(May Allah protect us from this!) (اعاذنا الله من ذالک)

(١٤/١٤) عَنْ مَعاذِ بْنِ جَبَلٍ قَالَ قَالَ لِيْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَفَاتِيْحُ الْجَنَّةِ شَهَادَةَ اَنْ لَا اِلٰـهَ اِلَّا اللهُ . (رواه احمد)

(14/14) It is related by Mu'az ؓ that the Messenger of Allah ﷺ told that the testimony (لا إله إلا الله) (there is no deity save Allah) is the key to Heaven." (Musnad Ahmad)

Commentary: In this Tradition. also, only the testimony of Divine Oneness has been spoken of. and here, too, it means the recognition of the call of Faith and the acceptance of Islam as one's creed in the same way as the pronuncement of the *Kalimah* denotes the embracing of Islam. The Muslims and the non-Muslims alike regarded the testimony of Divine Oneness and of Messengership as equivalent to the profession of the Islam.

(١٥/١٥) عَنْ اَبِىْ ذَرٍّ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَ عَلَيْهِ ثَوْبٌ اَبَيْضُ وَهُوَ نَائِمٌ ثُمَّ اَتَيْتُهُ وَقَدْ اِسْتَيْقَظَ فَقَالَ مَا مِنْ عَبْدٍ قَالَ لَا اِلٰهَ اِلَّا اللهُ ثُمَّ مَاتَ عَلٰى ذَالِکَ اِلَّا دَخَلَ الْجَنَّةَ قُلْتُ وَاِنْ زَنٰى وَاِنْ سَرَقَ ، قَالَ وَ اِنْ زَنٰى وَاِنْ سَرَقَ، قُلْتُ وَاِنْ زَنٰى وَاِنْ سَرَقَ، قَالَ وَاِنْ زَنٰى وَاِنْ سَرَقَ، قُلْتُ وَاِنْ زَنٰى وَاِنْ

سَرَقَ، قَالَ وَاِنْ زَنٰى وَاِنْ سَرَقَ عَلٰى رَغْمِ اَنْفِ اَبِىْ ذَرٍّ. (رواه البخاری ومسلم)

(15/15) Abu Zarr Ghifar ﷺ relates, [One day] I went to the Prophet ﷺ but he was alseep, covered with a while mantle. [After some time], I went again and found that] he was awake. He said, 'The bondsman who says There is no god but One Allah and dies in that state shall go to Heaven'." Abu Zarr ﷺ relates that he exclaime, "Even if he commits theft? Even if he commits adultery?" The Prophet ﷺ replied, "[Yes]! Even if he has committed adultery [and] even if he has committed theft." [Abu Zarr goes to relate that] he again exclaimed, "Even if he commits adultery, even if he commits theft?" The Prophet ﷺ, again, replied, "Yes ! Even if he has committed adultery [and] even if he has committed theft." [Abu Zarr relates that] once again, he asked with astonishment, "O Messenger of Allah! Will anyone who had affirmed *La Ilaha Il-Lallah* go to Heaven even if he has committed adultery [and] even if he has committed theft?" The Prophet ﷺ remarked, "Yes". In spite of Abu Zarr[1] [he shall go to Heaven] even if he has committed adultery [and] even if he ahs committed theft." (Bukhari and Muslim)

Commentary: In this Tradition, again, the pronouncement of the formula of Faith, *La Ilaha Il-Laah*, denotes the acknowledgement of the entire creed of Monotheism [i.e., Islam], and it is beyond doubt that whoever will do so with a truthful heart shall go to Heaven. In case he has committed a sin, in spite of being a Believer, Allah will admit him to Paradise, forgiving him his sins and without punishing him for his misdeeds if he is deserving of pardon, and, supposing he is not worthy of pardon, he will yet go to Heaven after undergoing punishment. Whoever believes sincerely in Islam shall, at all events, enter Paradise even if after passing through a spell of chastisement in Hell.

Sayyidina Abu Zarr ﷺ put the same question to the Prophet, over and and over again, probably because it appeared to him rather strange that a person who had been guilty of such mortal sins as adultery and theft could find a place in Heaven. Till then, this precept had not come to his knowledge. We find it hard, today, to understand the hesitation of Abu Zarr because we have been born

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1. An Arabic idiom is used here: even if Abu Zarr does not like it to happen.

into Islam and have learnt these elemantary principles in the natural way at home. But Allah knows best.

(١٦/١٦) عَنْ عُثْمَانَ بنِ عَفَّانٌ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّے اللهُ عَلَيْهِ وَسَلَّمَ مَنْ
مَاتَ وَهُوَ يَعْلَمُ اَنَّهُ لَا اِلٰهَ اِلَّا اللهُ دَخَلَ الْجَنَّةَ۔ (رواه مسلم)

(16/16) It is related by Uthman ibn 'Affan ﷺ that the Messenger of Allah ﷺ said, "Whoso died knowing with complete certainty that no one was worthy of worship aside of Allah shall go to Paradise." (Muslim)

Commentary: In this Tradition, also, the state of complete certainty in the truth of *La Ilaha-il-Lallah* signifies the state of faith in the entire creed of Monotheism and the gaining of admission into Paradise denotes what we have explained earlier, i.e., every believing man shall go to Paradise either straightaway, by the Mercy of Allah, or after underegoing punishment for his transgressions, depending on what the balance-sheet of his deeds on earth calls for.

(١٧/١٧) عَنْ عُتْبَانَ بْنِ مَالِكٍ (وَهُوَ مِنْ اَصْحَابِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ مِمَّنْ شَهِدَ بَدْرًا مِنَ الْاَنْصَارِ) اَنَّهُ اَتٰى رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ يَا رَسُوْلَ اللهِ قَدْ اَنْكَرْتُ بَصَرِىْ وَاَنَا اُصَلِّىْ لِقَوْمِىْ فَاِذَا كَانَتِ الْاَمْطَارُ
سَالَ الْوَادِىْ بَيْنِىْ وَ بَيْنَهُمْ لَمْ اَسْتَطِعْ اَنْ اٰتِىَ مَسْجِدَهُمْ فَاُصَلِّىْ بِهِمْ وَوَدِدْتُ يَا
رَسُوْلَ اللهِ اِنَّكَ تَاتِيْنِىْ فَتُصَلِّىْ فِىْ بَيْتِىْ فَاَتَّخِذُهٗ مُصَلًّى قَالَ فَقَالَ لَهٗ رَسُوْلُ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَاَفْعَلُ اِنْ شَاءَ اللهُ تَعَالٰى قَالَ عُتْبَانُ فَغَدَا عَلَىَّ وَاَبُوْبَكْرٍ
حِيْنَ ارْتَفَعَ النَّهَارُ، فَاسْتَاذَنَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاَذِنْتُ لَهٗ فَلَمْ
يَجْلِسْ حِيْنَ دَخَلَ الْبَيْتَ ثُمَّ قَالَ اَيْنَ تُحِبُّ اَنْ اُصَلِّىَ مِنْ بَيْتِكَ قَالَ فَاَشَرْتُ
لَهٗ اِلٰى نَاحِيَةٍ مِنَ الْبَيْتِ فَقَامَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَكَبَّرَ فَقُمْنَا
فَصَفَفْنَا فَصَلّٰى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ وَفَحَبَسْنَاهُ عَلٰى خَزِيْرَةٍ صَنَعْنَا هَالَهٗ قَالَ
فَثَابَ فِى الْبَيْتِ رِجَالٌ مِنْ اَهْلِ الدَّارِ ذَوُوْعَدَدٍ فَاجْتَمَعُوْا فَقَالَ قَائِلٌ مِنْهُمْ اَيْنَ
مَالِكُ بْنُ الدُّخَيْشِنِ اَوِ ابْنُ الدُّخْشُنِ؟ فَقَالَ بَعْضُهُمْ ذَالِكَ مُنَافِقٌ لَا يُحِبُّ
اللهَ وَرَسُوْلَهٗ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تَقُلْ ذَاكَ اَلَا تَرَاهُ قَدْ قَالَ

لَا اِلٰهَ اِلَّا اللّٰهُ يُرِيْدُ بِذَالِكَ وَجْهَ اللّٰهِ؟ قَالَ اللّٰهُ وَرَسُوْلُهُ اَعْلَمُ قَالَ فَاِنَّا نَرٰى وَجْهَهٗ وَنَصِيْحَتَهٗ اِلَى الْمُنَافِقِيْنَ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِنَّ اللّٰهَ عَزَّوَجَلَّ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ يَبْتَغِيْ بِذَالِكَ وَجْهَ اللّٰهِ.

(رواه البخاری ومسلم)

(17/17) It is related by Itban ibn Maalik [and he is one of the Ansar Companions of the Prophet who fought in the Battle of Badr1] "[Once] I presented myself before the Messenger of Allah ﷺ, 'My vision has become impaired and I lead the people in congregtional Salah. Thus, when it rains and the small stream that lies between my house and the houses of my people begins to flow it becomes impossible for me to go to their mosque and lead the congregation. O Messenger of Allah ﷺ! [therfore] request you to come to my house and offer Salah there so that I may make the spot [where you offer worship] the permanent place of worship for myself.' The Prophet ﷺ replied, Insha Allah, I will do that." On the very next morning, when the day had advanced a little, he and Abu Bakr came to my house and the Messenger of Allah ﷺ sought my permission to enter. I gave him the permission. When he came in, he did not sit, but asked me, 'What place do you prefer in your house where I may offer the Salah?" I pointed towards a part of the house, upon which the Prophet ﷺ stood up and commenced the Salah after saying Allah-u-Akbar. We, also, stood behind him in a row. The Prophet ﷺ offered two raka'at and turned his face in salutation. I requested him to stay and part take of the Khazeera[2] we had prepared for him. [On hearing about the Prophet's ﷺ presence] some of the neighbours also came and joined in the meal. Then one of them asked, 'Where is Maalik ibn Dukhaysh [or Ibn Dykhsha]?' Someone from among them replied, 'He is a hypocrite. He has no love for Allah and His Messenger.' The Prophet ﷺ remarked, 'Do not say so. Do you not see that he believes in La Ilaha IllAllah and seeks the good plasure of Allah through it?' The same person said, 'Allah and His Messenger know best. We [on our part], find that his sympathy and inclination is towards the hypocrites.' '[Verily], replied the Prophet, 'Allah has forbidden the Fire of Hell for anyone who

❶. The first war fought by the Prophet ﷺ (623 AD) in the defence of Faith.
❷. A kind of dish made up of meat, flour and spices.

has said La Ilaha Ill Allah with a sincere heart and whose intention is nothing but to seek the countenance of Allah through it." (Bukhari and Mulsim)

Commentary: Again, the forbiddin of the Fire of Hell for any one who recites the *Kalimah, La Ilaha Ill Allah* denotes what we just said while explaining the sayings of the Prophet belonging to the same category. Further, in the report appearing in *Sahih Muslim*, *Yash-hudu La Ilaha IllAllah* [affirmed *there is no god but One Allah*] has been mentioned in place of *Qala La Ilaha Ill Allah* [said *there is no god but One God*], but both the expression convey the call and the adoption of the faith of Islam. As we have seen already, during the days of the Prophet ﷺ it was the popular way of indicating the acceptance of Islam as one's religion.

The Companions ﷺ who had described Maalik ibn Dukhayshin as a Hypocrite knew of no transgression on his part except that he kept the company of the Hypocrites and was on friendly terms with them. From it we can know how sentitive the Companions ﷺ were with regard to Faith. Even a minor thing like this was so repugnant to them that they denounced it as hypocrisy. The Prophet's ﷺ admonition, further, carries the lesson that if weaknesses like these are present in some people but they are earnest in their affirmation of Divine Unity and Messengership it will not be correct to mistrust them or to condemn them so severely. Rather the aspect of faith and belief is stronger.

We must remember that Maalik ibn Dukhayshin was a Companion who took part in battles including Badr. Perhaps he had some reason to keep company of the hypocrites like Hatib ibn Abu Balta'a ﷺ. But Allah knows best.

(١٨/١٨)عَنْ اَبِىْ هُرَيْرَةَ قَالَ كُنَّا قُعُوْدًا حَوْلَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَنا اَبُوْ بَكْرٍ وَعُمَرُ فِىْ نَفَرٍ فَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْنِ اَظْهُرِنَا فَاَبْطَاَ عَلَيْنَا وَخَشِيْنَا اَنْ يُّقْتَطَعَ دُوْنَنَا وَفَزِعْنَا فَقُمْنَا فَكُنْتُ اَوَّلَ مَنْ فَزِعَ فَخَرَجْتُ...... اَبْتَغِىْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اَتَيْتُ حَائِطًا لِّلْاَنْصَارِ لِبَنِى النَّجَّارِ فَدُرْتُ بِهٖ هَلْ اَجِدُ لَهٗ بَابًا فَلَمْ اَجِدْ فَاِذَا رَبِيْعٌ يَدْخُلُ فِىْ جَوْفِ حَائِطٍ مِنْ بِيْرٍ خَارِجَةٍ (وَالرَّبِيْعُ الْجَدْوَلُ) قَالَ فَاحْتَفَزْتُ فَدَخَلْتُ عَلٰى رَسُوْلِ

اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَبُوْ هُرَيْرَةَ فَقُلْتُ نَعَمْ يَا رَسُوْلَ اللهِ، قَالَ مَاشَانُكَ؟ قُلْتُ كُنْتَ بَيْنَ اَظْهُرِنَا فَقُمْتَ فَاَبْطَأْتَ عَلَيْنَا فَخَشِيْنَا اَنْ تُقْتَطَعَ دُوْنَنَا فَفَزِعْنَا فَكُنْتُ اَوَّلَ مَنْ فَزِعَ فَاَتَيْتُ هٰذَا الْحَائِطَ فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ وَهٰؤُلَآءِ النَّاسُ وَرَائِي فَقَالَ يَا اَبَا هُرَيْرَةَ وَاَعْطَانِيْ نَعْلَيْهِ فَقَالَ اِذْهَبْ بِنَعْلَيَّ هَاتَيْنِ فَمَنْ لَقِيَكَ مِنْ وَرَاءِ هٰذَا الْحَائِطِ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ فَبَشِّرْهُ بِالْجَنَّةِ فَكَانَ اَوَّلَ مَنْ لَقِيْتُ عُمَر ، فَقَالَ مَاهَاتَانِ النَّعْلَانِ يَا اَبَا هُرَيْرَةَ، فَقُلْتُ هَاتَانِ نَعْلَا رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعَثَنِيْ بِهِمَا مَنْ لَقِيْتُ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ بَشَّرْتُهُ بِالْجَنَّةِ، فَضَرَبَ عُمَرُ بَيْنَ ثَدْيَيَّ فَخَرَرْتُ لِاِسْتِي فَقَالَ اِرْجِعْ يَا اَبَا هُرَيْرَةَ فَرَجَعْتُ اِلٰى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاَجْهَشْتُ بِالْبُكَاءِ وَرَكِبَنِيْ عُمَرُ وَاِذَاهُوَ عَلٰى اِثْرِيْ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَالَكَ يَا اَبَا هُرَيْرَةَ قُلْتُ لَقِيْتُ عُمَرَ فَاَخْبَرْتُهُ بِالَّذِيْ بَعَثْتَنِيْ بِهِ فَضَرَبَ بَيْنَ ثَدْيَيَّ ضَرْبَةً خَرَرْتُ لِاِسْتِيْ فَقَالَ ارْجِعْ ، فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَا عُمَرُ مَا حَمَلَكَ عَلٰى مَا فَعَلْتَ فَقَالَ يَا رَسُوْلَ اللهِ بِاَبِيْ اَنْتَ وَاُمِّيْ اَبَعَثْتَ اَبَا هُرَيْرَةَ بِنَعْلَيْكَ مَنْ لَقِيَ يَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ بَشَّرَهُ بِالْجَنَّةِ قَالَ نَعَمْ ، قَالَ فَلَا تَفْعَلْ فَاِنِّيْ اَخْشٰى اَنْ يَّتَّكِلَ النَّاسُ عَلَيْهَا فَخَلِّهِمْ يَعْمَلُوْنَ، فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَخَلِّهِمْ.

(رواه مسلم)

(18/18) It is reported by the Sayyidina Abu Hurayrah ؓ that they were seated around the Prophet ﷺ one day. Sayyidina Abu Bakr ؓ and Sayyidina Umar ؓ were also there. The Prophet ﷺ got up (and went out somewhere). He did not return for a long time and they were worried about that lest he may have come to harm (from an enemy). So, they went out (to look for him) and Abu Hurayrah ؓ said that he was the first to set out to look for him. He reached the garden of Banu an-Najjar a family of the Ansar; it was enclosed in four walls. He went round it but could not find an entrance till he found a (small) round irrigation (duct) which began at a well outside and went inside the garden. So, he squeezed himself and entered the garden along it and found the Prophet ﷺ there. He said, "Abu

Hurayrah!" And he replied: "Yes! O Messenger of Allah ﷺ." He asked, "Why have you come?" He replied, "O Messenger of Allah! You were seated with us but went away. You did not return, so we worried lest you should have come to harm. So, we all came out worried about the danger and I was the first to come out till I came to this garden. When I could not find an entrance, I squeezed myself like a fox and came in and the others are coming behind me." The Prophet ﷺ then gave him his sandals, saying, "Take my sheos and whoever you meet outside the garden, who testifies sincerely from the core of his heart that there is no god but Allah, give him the glad tidings of Paradise." The first man he met was Sayyidina Umar ؓ who asked, "Abu Hurayrah, why the sandals in your hand?" He said "These belong to the Prophet ﷺ who has sent me with them to give glad tidings of Paradise to the one who I meet and who testifies to لا إله إلا الله (There is no god but Allah)." Sayyidina Umar ؓ hit him with his hand on his chest which caused him to fall down on his hips and he said, "Return back!" He returned to the Prophet ﷺ weeping and Umar ؓ followed him. The Prophet ﷺ asked him, "What has happened to you, Abu Hurayrah?" He said, "I met Umar and I conveyed your message to him but he gave me a hard blow on my chest so that I fell down on my hips and he asked me to turn back." The Prophet ﷺ asked Umar ؓ, "O Umar, why did you do that?" He said, "May my parents be ransomed to you. Did you send Abu Hurayrah with your sandals that if he met anyone who testifies to لا إله إلا الله (There is no God but Allah), he should give him glad tidings of Paradise?" The Prophet ﷺ confirmed that he had sent him with that message. Sayyidina Umar ؓ said, "O Messenger of Allah, do not do it, for I fear people may rely on the testimony (and neglect deeds). So, let them perform deeds." The Prophet ﷺ said, "So, leave them alone." (Muslim)

Commentary: Some things need to be explained in this Hadith.

(i) Why did the Prophet ﷺ give his sandals to Sayyidina Abu Hurayrah ؓ? The most plausible explanation is that the Prophet ﷺ gave them to him as a sign of authority for the message was important and at that time, he did not have anything apart from his sandals to give him.

(ii) The stern attitude of Sayyidina Umar ؓ may be understood

if we realise that he (and Sayyidina Abu Bakr ﷺ) had a special relationship of confidant, counsellor and assistant with the Prophet ﷺ which the Companions ﷺ recongised. Sayyidina Umar ﷺ had this right and often used it in dealing with other Companions ﷺ. Perhaps, as a senior, he had asked Sayyidina Abu Hurayrah ﷺ to return but he may have hesitated because he was carrying an important message for all Believers which was an auspicious duty for him and which he was unwilling to relinguish. Therefore, Sayyidina Umar ﷺ compelled him to return, confident as he was that he would convince the Prophet ﷺ of the negative side of the message. Indeed, the Prophet ﷺ agreed with him and prevented Sayyidina Abu Hurayrah ﷺ from publicising the message.

We must remember that Sayyidian Mu'az ﷺ had asked permission to let other people know when the Prophet ﷺ had given him the same tidings but the Prophet ﷺ had disallowed him for the same reason as extended by Sayyidina Umar ﷺ now.

(iii) Even this Hadith gives glad tidings of Paradise against a testimony of the *Kalimah* لا إله إلا الله. A general explanation is the same as forwarded against the earlier Ahadith but there is a fair amount of hint in this Hadith that such a one would first have to undergo punishment against sins. Then he will surely go to Paradise; that leaves no doubt whatever.

There is also another aspect to this declaration. Those who are very close to Allah sometimes experience tremendous awe and fear on the disclosure of divine wrath and retribution. At such times they feel that no disobedient one will gain salvation, so they declare that sinners will not enter Paradise. Similarly, when they experience unlimited hope against divine Mercy and benevolence, they feel that even a little good will save one and they declare accordingly. Shirazi has described this condition thus:

به تهدید گر برکشد تیغ حکم   بما نند کروبیاں صم و بکم

و گر درد ہدیک صلائے کرم   عزازیل گوید نصیبے برم

Hence, it is a safe conjecture about this Hadith that when Sayyidina Abu Hurayrah ﷺ met the Prophet ﷺ in the orchard of Banu Najjar, he was lost in comtemplation of the unlimited mercy of Allah. It was in that condition that he gave his sandals to

Sayyidina Abu Hurayrah ﷺ instructing him to convey the news of Paradise to every witness of unity of Allah. However, Sayyidina Umar ﷺ was aware of these extremes of temperament and conditions so he prevented Sayyidina Abu Hurayrah ﷺ from conveying the news to others till he had investigated it with the Prophet ﷺ. We can also say that Sayyidina Umar ﷺ had sensed the peculiar condition the Prophet's ﷺ heart was going through (experiencing the unlimited mercy of Allah), and Allah had disclosed it to him. He had also realised that once the Prophet ﷺ came out of that condition he would see the other side of the declaration, and disallow the spreading of the news. It was a distinguishing feature of Sayyidina Umar ﷺ that he read the true facts in this way.

Another Principle that Answers Doubts of This Kind of Ahadith

In interpreting Qur'anic verses or Ahadith of this type we must remember a principle. The speaker aims at bringing out the individual qualities and true effects of such tidings irrespective of the results of other deeds. It is like recounting the potency of a medicine; for example, a particular treatment may prevent cold but it does not follow at if, at the same time, a man consumes spicy and sour delicacies, he will remain immune from cold.

Thus, the message of such Ahadith is simply that a confirmation of unity of Allah and the Mission of the Prophet ﷺ is conducive to admittance to Paradise and deliverance from chastisement in Hell. However, if he has also performed wicked deeds against which the Qur'an and Ahadith have warned of punishment then obviously they too will show their effect to some extent.

If we keep before us this simple point then it will be very easy for us to understand the Ahadith which promise reward and encourage good deeds.

(١٩/١٩) عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُخْرَجُ مِنَ النَّارِ مَنْ
قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَكَانَ فِيْ قَلْبِهٖ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيْرَةً ثُمَّ يُخْرَجُ مِنَ النَّارِ مَنْ

قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَكَانَ فِيْ قَلْبِهٖ مِنَ الْخَيْرِ مَايَزِنُ بُرَّةً ثُمَّ يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَكَانَ فِيْ قَلْبِهٖ مِنَ الْخَيْرِ مَايَزِنُ ذَرَّةً. (رواه البخاری و مسلم واللفظ له)

(19/19) It is related by Anas ﷺ that the Prophet ﷺ said, "They all will be taken out of Hell who said, *La Ilaha IllAllah* and there was even a barley grain's weight of good in their hearts; then they, also, will be taken out who said *La Ilaha IllAllah* and there was a wheat grain's weight of good in their heart; and then they, also, will be taken out who said *La Ilaha IllAlah* and there was an atom's weight of good in their hearts. (Bukhari and Muslim)

Commentary: This Tradition, once more, confirms the view that the pronouncement of the *Kalimah La Ilaha IllAllah* signifies acceptance of the entire creed of Islam and shows that all those will, ultimately, be taken out of Hell who recite the Kalimah and profess Islam, and possess any amount of good [i.e., the light of Faith] in their hearts. In this Tradition, the word *Khayr* has occured thrice and we have translated it as good. But in another report [which also has been mentioned in Bukhari] the word *Eeman* [Faith] is used instead of Khayr which strengthens the view that here stands for Light of Faith.

Two most significant points emerging from this Tradition which form a part of the universeally accepted principles of faith.

(i) Many people will be cast into Hell on account of their evil deeds though they may have affirmed faith in the Kalimah, *La ilaha IllAllah.*

(ii) If in their hearts there will be the least amount of Faith [or, in the words of the Tradition, even of the weight of an atom], they will, eventually, be taken out of Hell. It cannot be that a Believer of the lowest order lives permanently in Hell alongwith infidels and polytheists, however sinful his earthly conduct might have been.

In *Sahih Bukhari* and *Sahih Muslim*, Traditions conveying the same meaning have also been related on the authority of Sayyidina Abu Sa'eed al-Khudri ﷺ, Sayyidina Jabir ﷺ and Sayyidina Abu Hurayrah ﷺ, and, in other compilations, on the authority of Sayyidina Abu Bakr ﷺ, Abu Musa ﷺ and many other Companions ﷺ. According to all authorities the point under discussion is proved from the Prophet ﷺ through successive

Traditions. In the detailed version of the above Tradition of Sayyidina Abu Sa'eed al-Khudri ؓ, contained in *Bukhari* and *Muslim*, it is candidly stated that the faithful who have attained salvation will pray earnestly for forgiveness of sinful Muslims who will have been thrown into Hell and Allah will allow them to go and take out of Hell everyone in whom they saw even a *dirham's*[1] weight of good. Consequently, a large number of persons answering to this description will be taken out. Next, permission will be given to them to go and take out of Hell everyone in whom they saw even half-a-*dirham's* weight of good. Consequently, a large number of persons answering to this description will also, be taken out. Afterwards, they will be commanded to go and take out everyone in whom they saw even an atom's weight of good. Thus, a large number of persons belonging to this group will also be taken out. Ultimately, the intercessors will, themselves, declare, "Our Lord! Now, we have left no one in Hell who possessed any amount of good." Allah will, then say:

The angels have intreceded, the Prophets have interceded, and the Faithful have interceded, and the intercession of all of them has been accepted. Now, only the turn of the Most Merciful among those who show mercy remains."

" شَفَعَتِ الْمَلٰئِكَةُ وَشَفَعَ النَّبِيُّوْنَ وَلَمْ يَبْقَ اِلَّا اَرْحَمُ الرَّاحِمِيْنَ فَيَقْبِضُ قَبْضَةً فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوْا خَيْرًا قَطُّ ".

He will, thereupon, take out of Hell, by His Own Hand of Forgiveness and Mercy, even those who will not have to their credit even a single act of virtue. About such people it is also mentined at the end of Abu Sa'eed's ؓ Hadith that:

"they will be the ones set free by Allah. He will admit them to Paradise, sans the deed they may have performed and sans the good they may have done."

"هٰؤُلَاءِ عُتَقَاءُ اللهِ الَّذِيْنَ اَدْخَلَهُمُ اللهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوْهُ وَلَا خَيْرٍ قَدَّمُوْهُ".

During the early centuries of Islam the sects of Murjyah and Khawarij had gone the way of 'excess and curtailment' in respect of

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[1]. A silver coin now extinct.

this doctrine and, even now, the inclination of some people is towards 'excess' and, of others, towards 'curtailment'. We, therefore, thought it fit to discuss it at some length here.

And Allah guides to the Right Path, whom He wills.

وَاللّٰهُ يَهْدِىْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ٥

All Previous Sins are Forgiven on Acceptance of Islam

(٢٠/٢٠) عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ لَمَّا جَعَلَ اللّٰهُ الْاِسْلَامَ فِىْ قَلْبِىْ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ اُبْسُطْ يَمِيْنَكَ فَلَا بَايِعْكَ فَبَسَطَ يَمِيْنَهُ فَقَبَضْتُ يَدِىْ فَقَالَ مَالَكَ يَا عَمْرُو قُلْتُ اَرَدْتُ اَنْ اَشْتَرِطَ قَالَ تَشْتَرِطُ مَاذَا؟ قُلْتُ اَنْ يُّغْفَرَلِىْ قَالَ اَمَا عَلِمْتَ يَا عَمْرُو اَنَّ الْاِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ وَاَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا وَاَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ. (رواه مسلم)

(20/20) It is related by 'Amr ibn al'Aas ﷺ "when the idea of embracing Islam was planted in my heart by Allah I presented myself before the Prophet ﷺ and said, 'Extend your hand so that I may offer *bay'ah*"[1]. He, extended his right hand but when I withdrew my hand, he asked, 'What happened to you, 'Amr?' I said, 'I want to lay down a condition.' 'What is the condition that you want to lay down?' enquried the Prophet ﷺ. 'It is', I replied, 'that all my [previous] misdeeds be forgiven.' The Prophet ﷺ observed, 'O 'Amr, do you not know that the profession of Islam does away with all previous sins, and Hijrah also does away with all previous sins, and the Hajj also does away with all previous sins?' (Muslim)

Commentary: Apart from the acceptance of Islam, the holy Prophet ﷺ also spoke of the efficacy of *Hijrah* and the *Hajj* in the remission of sins in order to emphasise that, what to speak of Islam, some of it rites, too, possessed the property of washing away the sins. Two things, however, must be remembered. Firstly, the embracing of Islam, the doing of *Hijrah* and the performance of *Hajj* are effective only when these are carried out with a pure heart. Secondly, it is a settled fact that, from the point of view of the

[1]. A solemn pledge of allegiance given to a leader by his followers and binding them to absolute obedience.

Shari'ah, if a person has transgressed against the rights, specially of a montetary nature, of fellowmen, such an act [or acts] will not be forgiven on the acceptance of Islam or the carrying out of the *Hijrah* or performance of the *Hajj*. It is essential to clear up the account, in this respect, with the aggrieved and to pay back their just claims.

In the Qur'an, also, the remission of previous sins has been promised to those who embrace Islam and give up for good the life of infidelity and polytheism.

[O Muhammad], tell those who disbelieve that if they cease [to disobey Allah and His Messenger] that which is past be forgiven to them. (Al-Anfal 8:38)

"قُلْ لِّلَّذِيْنَ كَفَرُوْا اِنْ يَّنْتَهُوْا يُغْفِرْلَهُمْ مَّا قَدْ سَلَفَ ○
(الانفال ۸:۳۸)

(۲۱/۲۱) عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيْ اَنَّهُ سَمِعَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا اَسْلَمَ الْعَبْدُ فَحَسُنَ اِسْلَامُهُ يُكَفِّرُ اللهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَّفَهَا وَكَانَ بَعْدَ ذَالِكَ الْقِصَاصُ الْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا اِلٰى سَبْعِمِاْئَةِ ضِعْفٍ وَالسَّيِّئَةُ بِمِثْلِهَا اِلَّا اَنْ يَّتَجَاوَزَ اللهُ عَنْهَا. (رواه البخاری)

(21/21) It is related by Abu Sa'eed al Khudri ﵁ that he heard the Messenger of Allah ﷺ say, "When a person embraces Islam and his Islam is [also] good, the sins he [previously] committed are forgiven by Allah due to the blessedness of Islam, and, after that, the requital of all his good and evil deeds is that on every good deed he is rewarded [by Allah] from ten to seven hundred times, and, on every evil deed, he is punished [by Allah] for one evel deed except that Allah may overlook that, too, and forgive him altogether." (Bukhari)

Commentary: It shows that the remission of previous sins on the adoption of Islam as one's faith is subject to the condition that the beauty of Islam spreads through one's life [i.e., one's heart and soul are lit up with its radiance and the body and the outward appearance get adorned with loyalty and submission to Allah]. This is what *and his Islam is [also] good* means. Thus, if anyone's life remains bereft of the elegance and effulgence of Islam and his entire existence- the hidden as well as the manifest- does not get

dyed in its hue even after entering into its fold, the promise of the remission of past misdeeds will not hold good for him.

Further, the remunerative law of every good deed fetching the reward for ten to seven hundred times is meant only for those who have produced some of the beauty and radiance of Islam in their lives and their virtuous deeds will count tenfold to seven-hundred-fold in proportion to it.

Life and Property Become Secure With The Acceptance of Islam

(٢٢/٢٢) عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اُمِرْتُ اَنْ اُقَاتِلَ النَّاسَ حَتّٰى يَقُوْلُوْا لَا اِلٰهَ اِلَّااللهُ فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّیْ مَالَهٗ وَنَفْسَهٗ اِلَّا بِحَقِّهٖ وَحِسَابُهٗ عَلَى اللهِ. (رواه البخاری و مسلم)

(22/22) It is related by Umar ﷺ that the Messenger of Allah ﷺ said, "I am commanded to wage war against the people until they testify that no one is worthy of worship aside of Allah. Thus, whoever, affirms *La Ilaha IllAllah* obtains the security of his life and property except for rights of Islam, and his reckoning is with Allah." (Bukhari and Muslim)

Commentary: The above Tradition was narrated during the discussion that took place between Sayyidina Abu Bakr ﷺ and Sayyidina Umar ﷺ on the question of taking up arms against the tribes that had refused to pay *Zakah* after the death of the sacred Prophet ﷺ.

The pronouncement of *La Ilaha IllAllah* signifies again the acknowledgement of the call of Islam and just as in the foregoing Traditions salvation and the attainment of Paradise has been set forth as the ultimate sequel of affirmation of faith in Islam, in the present one the security of life and property is held out as its worldly and logical outcome.

The Holy Prophet ﷺ, moreover, has enunciated a most important principle concerning *Jihad.* He has declared that the sole object of Islamic Wars is to lead the bondsmen on the path of loyalty and submission and to deliver them from eternal chastisement. The life and property of everyone are, therefore, secure if he accepts the divine Faith, renders wholehearted

obedience to Allah and moulds his life as ordained by Allah.

Together with it, the phrase, "Except of the right of Islam", makes it clear that if, after embracing Islam, he commits an act that is punishable under Divine Law, he will, of course, have to suffer for his offence and the affirmation of *La Ilaha IllAllah* and the profession of Islam will not give him protection against the punishment legally prescribed.

Likewise, "His reckoning is with Allah" implies that whoever will pronounce the *Kalimah* before us and declare himself to be a Muslim we will end the hostilities against him and treat him as a faithful Believer. If, however, he is insincere and there is deceit and falsehood in his heart, he will have to answer for it before Allah on the Day of Final Judgement, for. He is the Knower of Invisible and Well-informed of what is concealed in the hearts.

The above Tradition has been reproduced, almost in the same words, in *Sahih Muslim*, on the authroity of Sayyidina Jabir ﷺ and Sayyidina Tariq Ashja'ea ﷺ, and some other Companions ﷺ also have narrated reports conveying the same subject-idea in greater detail which makes it easier for us to understaind its significance. We will here take up a few of these reports.

(٢٣/٢٣) عَنْ اَبِیْ هُرَيْرَةَ عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اُمِرْتُ اَنْ اُقَاتِلَ النَّاسَ حَتّٰى يَشْهَدُوْا اَنْ لَا اِلٰهَ اِلَّااللهُ وَيُؤْمِنُوْا بِیْ وَبِمَا جِئْتُ بِهٖ فَاِذَا فَعَلُوْا ذَالِکَ عَصَمُوْا مِنِّیْ دِمَائَهُمْ وَاَمْوَالَهُمْ اِلَّا بِحَقِّهَا وَ حِسَابُهُمْ عَلَى اللهِ .

(رواه مسلم)

(23/23) Sayyidina Abu Hurayrah ﷺ has related that he heard the Messenger of Allah ﷺ say, "I am commanded by Allah to wage war against people until they testify that there is no deity save Allah and profess faith in me and in the guidance that I have brought. Thus, when they do so, they obtain the security of life and property except for the rights of Islam, and their reckoning is with Allah." (Muslim)

Commentary: In the above Tradition faith in the Prophet's ﷺ mission is also mentioned in addition to the testimony *La Ilaha IllAllah* which goes to confirm that the acknowledgement of *La Ilaha IllAllah* expounded in the previous Trdition implies the

accetpance of the creed of Islam.

(٢٤/٢٤) عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اُمِرْتُ اَنْ اُقَاتِلَ النَّاسَ حَتّٰى يَشْهَدُوْا اَنْ لَااِلٰهَ اِلَّااللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ فَاِذَا فَعَلُوْا ذَالِكَ عَصَمُوْا مِنِّىْ دِمَاءَ هُمْ وَاَمْوَالَهُمْ اِلَّابِحَقِّ الْاِسْلَامِ وَحِسَابُهُمْ عَلَى اللّٰهِ. (رواه البخارى ومسلم)

(24/24) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "I am commanded to wage war against the people until they affirm that there is no god except Allah and Muhammad is His Messenger and establish *Salah* and pay *Zakah*. If they begin to do all this they obtain from me the security of life and property except for the claim of Islam, and their reckoning is with Allah." (Bukhari and Muslim)

Commentary: The estabslishment of *salah* and payment of *zakah* are also spoken of besides the affirmation of Divine Oneness and Messengership. In truth, these two tanets have been mentioned by way of an example otherwise it signifies the acceptance of the entire creed of Islam.

(٢٥/٢٥) عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمِرْتُ اَنْ اُقَاتِلَ النَّاسَ حَتّٰى يَقُوْلُوْا لَا اِلٰهَ اِلَّااللّٰهُ، فَاِذَا قَالُوْهَا وَصَلُّوْا صَلٰوتَنَا وَاسْتَقْبَلُوْا قِبْلَتَنَا وَاَكَلُوْا ذَبِيْحَتَنَا فَقَدْ حَرُمَتْ عَلَيْنَا دِمَائُهُمْ وَاَمْوَالُهُمْ اِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللّٰهِ. (رواه البخارى)

(25/25) It is related by Anas ibn Maalik ﷺ that the Messenger of Allah ﷺ said: "I am commanded by Allah to wage war against the people until they believe in *La Ilaha IllAllah*. Thus, when they believe in *La Ilaha IllAllah* and observe our *Salah* turning their face towards Our *Qiblah* and partake of the meat of the animals slaughtered by us, their blood and their possessions are forbidden to us except for the claim of Islam, and their reckoning is with Allah." (Bukhari)

Commentary: The offering of *Salah* and the turning of the face towards the *Qiblah* of Islam and the eating of the flesh of the animals killed by Muslims for food are also specified along with the testimony Divine Unity. But, here, too, their significance is

symbolical, and the purport of this saying, like those of the preceding Traditions, is that our war against any people is solely for the sake of Faith and for leading mankind along the path of Truth. Hence, it is forbidden to us to inflict pain or punishment on those who forsake the life of infidelity and choose for themselves the Strainght Path as laid down by Allah. Since during those days the chief visible signs of Islam were that a person offered his prayers in the manner of Muslims and turned his face toward the House of *Ka'bah*[1] when at prayer, and did not abstain from the flesh of the animals slaughtered by the Muslims, the Holy Prophet ﷺ has mentioned them here as the outward symbols of Faith.

In a version of this very Hadith in *Abu Dawood* the words: وحسابهم على الله are replaced by the words لهم ما للمسلمين و عليهم ما على المسلمين meaning that not only is our war over with them but that they are also entitled to the rights of Muslims and have the same responsibilities as Muslims have.

Clarification:- A cursory glance through these Traditions is likely to give rise to an objection which has been mentioned by some commentators, and, then, also disproved by them in various ways. It is that in Islam the principles of *Jizya*[2] and the contracting of a treaty on suitable terms, too, are generally recognised and war comes to an end with any of these. But from the above Traditions it appears that hostilities will cease only when people have accepted Islam.

In our view, the object of these Traditions is not to formulate rules for the termination of warfare. Through them, the Prophet ﷺ has only sought to make it clear that the sole aim and purpose of taking resort to arms in Islam is that people worship no one save Allah and follow the Stright Path (i.e., they embrace Islam), and, further, that the life and property of all those who accept the call of Faith would be safe and they would enjoy complete equality with the other Muslims so far as rights and duties were concerned.

As for *Jizya* or a peace-treaty under special circumstances and on specific terms, though these are ways of putting an end to

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❶. The place towards which the face is turned at prayer at Makkah

❷. Head tax imposed by Islam on non-Muslim people of the Book under Muslim rule.

warfare, the real purpose of an Islamic war does not lie in them. Hostilities are stopped by these means because a peaceful way is, thus, opened for the realisation of the fundamental objective, viz, the preaching and propagation of Faith.

Some Outward Signs of Faith

(٢٦/٢٦) عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَاَكَلَ ذَبِيْحَتَنَا فَذَالِكَ الْمُسْلِمُ الَّذِىْ لَهٗ ذِمَّةُ اللهِ وَذِمَّةُ رَسُوْلِهٖ فَلَا تُخْفِرُوا اللهَ فِىْ ذِمَّتِهٖ. (رواه البخارى)

(26/26) It is related by Sayyidna Anas ibn Maalik that the Messenger of Allah said: "Whoso offers *Salah* like us, and turns his face towards our *Qiblah* and eats the flesh of the animals we slaughter — he is a Muslim and for him is the protection of Allah and His Messenger. So, do not break the ovenant of Allah concerning His protection." (Bukhari)

Commentary: It needs be kept in mind that when during the ministry of the Prophet the call of Islam was spreading rapidly and it was not infrequent the people accepted faith about whom one could not be sure that they had done so sincerely. The above Tradition is, particularly, in respect of them. Through it the Prophet wants to impress upon the Companions that they should have no reservations about anyone being a Muslim in whom the rudimentary outward indications of the acceptance of Islam were present, such as, the offering of *Salah* as Muslims do, the turning of face toward their *Qiblah* when at prayer, and the eating of the flesh of the animals slaughtered by them. His life and property should, accordingly, be held to be in the protection of Allah and His Messenger and they must refrain from taking any steps against him simply on the suspicion that he was not a Muslim at heart and had accepted Islam only as a hypocrite.

It will, also, be the height of folly to infer from this Tradition that whoever possess those visible signs remains a Muslim no matter how heathenish or polytheistic his beliefs and actions are. Such a person has nothing to do with Islam. To regard him a Muslim will be to show that Islam is merely the name of a few eremonies and rituals. Nothing, evidently, can be more misleading

and fallacious.

A Muslim Does not Become an Infidel Because of an Evil Act

(٢٧/٢٧) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَلٰثٌ مِنْ اَصْلِ الْاِيْمَانِ اَلْكَفُّ عَمَّنْ قَالَ لَا اِلٰهَ اِلَّا اللهُ لَا تُكَفِّرْهُ بِذَنْبٍ وَّلَا تُخْرِجْهُ مِنَ الْاِسْلَامِ بِعَمَلٍ، وَالْجِهَادُ مَاضٍ مُذْبَعَثَنِيَ اللهُ اِلٰى اَن يُّقَاتِلَ اٰخِرُ هٰذِهِ الْاُمَّةِ الدَّجَّالَ لَا يُبْطِلُهُ جَوْرُ جَائِرٍ وَّلَا عَدْلُ عَادِلٍ وَالْاِيْمَانُ بِالْاَقْدَارِ (رواه ابو داؤد)

(27/27) It is related by Anas ibn Maalik ﷺ that the Messenger of Allah ﷺ said: "Three things are included among the fundamentals of Islam: one, to hold one's tongue in respect of a person who believes in *La Ilaha IllAllah* [i.e., he should not be condemned as an Infidel because of a sin or deemed to have gone out of the fold due to a misdeed]; two, *Jihad* has been [operative] from the time I was raised up and will remain so till the time the last batch of this [the Muslim] community will wage war against Dajjal[1] [i.e., whether the Muslim rulers are just or tyrannical *Jihad* will hold good and no one can abolish it]; and, three, belief in the doctrine of predestination."

(Abu Dawood)

Commentary: In this Tradition three things have been declared to be among the essential tenets of Islam. The first is that no one who believes in *La Ilaha IllAllah* should be called an infidel because of commission of a sin nor a judgement passed against him of having renounced his faith.

It is of primary importance here to note that belief in *La Ilaha IllAllah* means exactly what has been repeatedly stressed earlier, viz., to accept Islam by acknowledging the call of the Prophet ﷺ. We have seen how during the days of the sacred Prophet ﷺ the term, affirmation of *La Ilaha IllAllah*, was, generally, used to denote the embracing of Islam in the same way as idiomatic language of the prononcement of the *Kalimah* signifies the choosing of Islam as one's faith.

Besides, it is forbidden to call anyone an infidel who believes in the *Kalimah* of Islam. The Prophet ﷺ, so to speak, has

[1]. Suindler, imposter, Anti-Christ.

forewarned against the folly the Mu'tazila and the *Khawarij* were to commit later. They hastened to codemn a person as having ceased to be a Muslim on the grounds of sinfulness or an evil conduct. The practice of *Ahl-us-Sunnah*, in the light of the above dictum, therefore, is that they do not regard anyone to have forfeited the right to be a Muslim owing simply to having committed a sin.

The purport of this part of the Tradition, in any case, is that if anyone takes to wrong-doing after he has pronounced the *Kalimah* and embraced Islam, he should not be branded as an apostate or condemned as an infidel. It does not, of course, includes men who may themselves renounce the Faith by rejecting any of its principal tents.

Suppose there is a person who has pronounced the *Kalimah* and calls himself a Muslim but does not believe in the Divine origin of the Qur'an or repudiates the concept of the Last Day and the Hereafter or lays a claim to Divinity or prophethood, he will, naturally, cease to be a Muslim and become an infidel. It will, nevertheless, not be due to any sinfulness or lewdness on his part but to the rejection of a fundamental article of Faith.

It is essential to bear in mind the basic difference between the two postitions. Some people make a grievous mistake in the application of the above Tradition because they fail to appreciate its real significance.

This Tradition declares that *Jihad* is anulled if, at any time, the government of the Muslims passes into unworthy hands. It will not engage in Jihad because the rulers are corrupt or unjust. Whether the Government is good or bad, *Jihad* will have to be undertaken at its command provided that it really is *Jihad* and not corruption or venality in its name.

Branches of Faith

(٢٨/٢٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْاِيْمَانُ بِضْعٌ وَّسَبْعُوْنَ شُعْبَةً فَاَفْضَلُهَا قَوْلُ لَا اِلٰهَ اِلَّااللهُ وَاَدْنَا هَا اِمَاطَةُ الْاَذٰى عَنِ الطَّرِيْقِ ، وَالْحَيَاءُ شُعْبَةٌ مِّنَ الْاِيْمَانِ. (رواه البخارى ومسلم)

(28/28) It is related by Sayyidina Abu Hurayrah ﷺ that the

Messenger of Allah ﷺ said: "Faith is composed of seventy and odd branches of which the highest is belief in *La Ilaha IllAlla* [i.e., the testimony of divine Oneness] and the lowest is the removal of a hindrance from the road, and the sense of modesty is an important branch of Faith." (Bukhari and Muslim)

Commentary: Some authorities are of the opinion that the expression, "seventy and odd" occurring in this saying denotes only a multitude. The Arabs, often, use the number of seventy when they want to emphasise the abundance of a thing and the phrase, "senventy and odd" has been used here to lend a greater force to it[1]. Others say that it stands for seventy-seven departments of Faith.[2] But these interpretations are purely speculative and open to endless argument. What sounds more reasonable is that the Prophet ﷺ did not want to fix an exact number but only to indicate profusion and to say that Faith was composed of many parts and modesty was one of them. Had there been a definite figure in his mind he would not have rest content with a vague and general statement but explained it fully and enmuerated all the seventy or seventy-seven branches.

By the "Branches of Faith" are meant the deeds and virtues and internal and external states that should follow as a natural outcome of the ingress of Faith. Just as a verdant tree bears forth leaves and fruits, virtuous acts, good morals and noble states of thought and feeling are the offshoots of Faith though their grades are different.

The testimony of the Oneness of Allah has been described in it as the highest and the removal of a hindrance from the path as the lowest branch of Faith. Now, whatever good or virtuous acts can be imagined between the two grades constitute the departments or branches of Faith, whether they appertain to the rights of Allah or to the rights of men and their numbers will, naturally, run into hundreds.

Modesty has, particularly, been mentioned as forming an important part of Faith. There can be two reasons for it.

(i) Someone may have falllen short of the Islamic standard of modesty at that time and the Prophet ﷺ wanted to correct him through the admonition, as the way is with sagacious teachers

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1. Umdatul Qaari Sharh, *Sahih Bukhari* and Mirqatul Mafatih Shrah, *Mishkaatul Masabih*.
2. *Fath al-Bari*, Umdatul Qari, etc.

and wise reformers, on seeing the crucial place the sense of modesty occupied in the moral scheme of things.

(ii) The Prophet ﷺ might have thought it appropriate to lay a special stress on it. Modesty is the moral characteristic which acts as a preventive to numerous sins and follies, and, as such, there obtains a special affinity between it and Faith.

Modesty is not to be observed only in relation to human beings. The Almighty Creator comes first. Generally, a person who does not entertain respect for his elders and behaves reprehensibly towards or before them is considered to be shameless and impudent, but no one is more unfortunate and isolent than him who feels no shame before Allah and knowing that He sees and hears everything yet does all sorts of dirty and deplorable things in His presence.

Accordingly, if the sense of modesty is alive and active in a person, his life will not only be clean in the sight of fellowmen but he will also commit very few acts of transgression against the claims of Allah.

It is stated in *Tirmidhi* that once the Prophet ﷺ observed, while speaking to the Companions ﷺ:

"اِسْتَحْيُوْا مِنَ اللّٰهِ حَقَّ الْحَيَاءِ قَالُوْا اِنَّا نَسْتَحْيِيْ وَالْحَمْدُلِلّٰهِ فَقَالَ لَيْسَ ذَالِكَ وَلٰكِنَّ الْاِسْتِحْيَاءَ مِنَ اللّٰهِ حَقَّ الْحَيَاءِ اَنْ تَحْفَظَ الرَّاسَ وَمَاحَوٰى وَالْبَطْنَ وَمَا وَعٰى وَتَذْكُرَ الْمَوْتَ وَالْبَلٰى فَمَنْ فَعَلَ ذَالِكَ فَقَدْ، اِسْتَحْيَا مِنَ اللّٰهِ حَقَّ الْحَيَاءِ"

Practice modesty towards Allah as it ought to be practised towards Him." Allah be praised," replied the Companions ﷺ, "We practice modesty towards Him". "No", the Prophet ﷺ said, "It is not that. The proper way of observing modesty towards Allah is that you take care of the head and all the notions and ideas that are contained in it [i.e., protect the mind against evil thoughts and the stomach against unlawful food], and remember what your state in going to be on death and in the grave after death. Whoever does so, know that he fulfils the duty of observing modesty towards Allah as it ought to be."

Signs and Fruits of Faith

(۲۹/۲۹) عَنْ اَبِیْ اُمَامَةَ اَنَّ رَجُلًا سَأَلَ رَسُوْلَ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ مَاالْاِیْمَانُ؟ قَالَ اِذَا سَرَّتْکَ حَسَنَتُکَ وَسَاءَتْکَ سَیِّئَتُکَ فَاَنْتَ مُؤْمِنٌ).

(رواه احمد)

(29/29) It is related by Abu Umamah ﷺ that a person asked the Messenger of Allah ﷺ, "What is Faith?" He said, "If you feel pleasure at a good act that you do and pain and sorrow at an evil act, you are a truthful Believers." (Masnad Ahmad)

Commentary: It shows that one of the distinctive signs of Faith is that when a person performs a noble deed he feels joy in his heart at it, and when he commits a wicked deed, it makes him sad. As long as this subjective sense of right and wrong is present in a man it should be supposed that the spirit of Faith is alive within him and this feeling is its fruit and outcome.

Prerequisties of Faith

(۳۰/۳۰) عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ اَنَّهٗ سَمِعَ رَسُوْلَ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ ذَاقَ طَعْمَ الْاِیْمَانِ مَنْ رَضِیَ بِاللهِ رَبًّا وَّبِالْاِسْلَامِ دِیْنًا وَّبِمُحَمَّدٍ رَسُوْلًا.

(رواه مسلم)

(30/30) It is related by Abbas ibn Abdul Mttalib ﷺ that he heard the Messenger of Allah ﷺ say: "He tasted the flavour of Faith and experienced its sweetness who is pleased at heart with Allah as his Lord, Islam as his religion, and Muhammad as his Messenger." (Muslim)

Commentary: Just as all delicious foods possess a flavour which can only be perceived if one's faculty of taste is intact and not perverted due to illness or any other cause, there is also a special sweetness in Faith which can be enjoyed by those alone who have, willingly and earnestly, made Allah their Lord and Master, Muhammad ﷺ their Prophet and guide, and Islam their religion and way of life, and whose hearts have bowed in submission to Allah and yeilded in obedience to the Prophet and assented to be the adhearents of the path of Islam. In other words, their bond with Allah, the Prophet and Islam is not merely formal, hereditary or intellectual but real, sincere and genuine.

(٣١/٣١) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَلٰثٌ مَنْ كُنَّ فِيْهِ وَجَدَ حَلَاوَةَ الْاِيْمَانِ اَنْ يَكُوْنَ اللهُ وَرَسُوْلُهُ اَحَبَّ اِلَيْهِ مِمَّا سِوَاهُمَا وَاَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ اِلَّا لِلّٰهِ وَاَنْ يَكْرَهَ اَنْ يَّعُوْدَ فِي الْكُفْرِ كَمَا يَكْرَهُ اَنْ يُقْذَفَ فِي النَّارِ. (رواه مسلم)

(31/31) Anas has related that the Prophet said, "Only he will taste the sweetness of Faith who has these qualities: his love of Allah and the Prophet is greater than everythig else, he loves whom he loves solely for the sake of Allah, and the idea of reverting to disbelief after he has embraced Islam is as repugnant to him as being thrown into fire." (Bukhari and Muslim)

Commentary: The subject-matter of this Tradition is almost identical to that of the preceding one. It says that the sweeetness of Faith can only be perceived by him whose love for Allah and the Prophet is stronger than for anyone or anything else in the world, so much so that when he loves somebody, it is wholly for the sake of Allah, and who is so deeply devoted to the Islamic faith that the very idea of leaving it and reverting back to infidelity is as painful to him as being cast into fire.

(٣٢/٣٢) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى اَكُوْنَ اَحَبَّ اِلَيْهِ مِنْ وَّالِدِهٖ وَوَلَدِهٖ وَالنَّاسِ اَجْمَعِيْنَ (رواه البخاری ومسلم)

(32/32) It is related by Sayyidina Anas that the Messenger of Allah said: "None of you believes unless his love for me exceeds the love he has for parents, children and all men."

(Bukhari and Muslim)

Commentary: It shows that Faith can attain perfection and a Muslim can become a faithful Believer only when his love for the Prophet is greater than for any other person, even his parents and children.

In the preceding Tradition the love for Allah, the Prophet and the Islamic faith being stronger than for anyone or anything else in the world was declared as essential for tasting the sweetness of Faith while in this Tradition only the love for the Prophet has been mentioned. But love for Allah, the Messenger and Islam is basically the same. True devotion to Allah and Islam is not possible

without devotion to the Prophet ﷺ and true devotion to the Prophet ﷺ cannot be imagined without devotion to Allah and Islam. Love for the Prophet ﷺ, in his capacity as the Messenger of Allah, will, of course, be for the sake of Allah and out of deep attachment to Him and love for Islam will, instinctively, stem from it. It is for this reason that love for the Prophet ﷺ alone has been stressed in this Tradition, otherwise what it means is that the blessings and radiance of Faith can accure only to those in whose hearts love for Allah and the Prophet ﷺ and Islam is strong enough to submerge all other ties and affections.

Commentators have, however, differed in their interpretation of these Ahadith, and, as such, many people are apt to be confused about its meaning though the principle it lays down is very simple. Love is a well-known word and the idea it expresses is also widely understood. It is in the same traditinal sense that it has been used here. The love the Believers have for Allah, naturally, is not due to the ties of blood or any other physical factors as the case is with the affection one feels for one's parents, wife and children. It is, essentially a mental and spiritual state, and, when it attains perfection, all other forms of affection which are rooted wholly in blood or emotion are put in the shade by it. Anyone who has been blessed in some measure with this attachment and yearning will have no difficulty in appreciating the basic significance of this Tradition.

In brief, love in all these sayings denotes the same tender passion, the same feeling of the heart which is commonly known by the name and this is exactly what is demanded of us here.

The Qur'an says:

Those who believe are stauncher in their love for Allah. (Al Baqarah 2:165)

وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ البقرة ٢:١٦٥

And also:

Say [O Muhammad]: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth you have acquired, and

قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَ اَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُ ِاقْتَرَفْتُمُوْهَا وَتِجَارَةٌ

merchandize for which you fear that there will be no sale, and dwellings you desire are dearer to you than Allah and His Messenger and striving in His way: then wait till Allah bringeth His Command to pass. Allah guideth not wrong-doing folk. (Al Tawbah 9:24)	تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللهُ بِاَمْرِهٖ،وَاللهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ. (التوبه ٩:٢٤)

As it is distinctly stated in these verses, the love of the Believers for Allah, the Prophet ﷺ and the Islamic faith must be stronger than for all the lovable objeclts in the world. Without it, the contenance of Allah cannot be gained, nor His special guidance obtained, nor can Faith acquire perfection.

Once this stage is reached, it will not only be easy for anyone to observe this duties of Islam and to carry out the commands of Allah and the Prophet ﷺ but he will also derive a pleasure even from laying down his life for the sake of Faith. Conversely, a person in whose heart the love for Allah and His Messenger is not entrenched firmly will find it most difficult to keep to the everyday Islamic injuctions and to obey the common religious precepts. At best, it will become a routine affair, a tendiously automatic procedure. Hence, it has been said that unless the love for Allah and the Prophet ﷺ governs and has the control of all other attachments and affections the true station of love cannot be attained nor its sweetness percerived.

O Allah! I beg of Thee Thy love and the love of him who loveth Thee and the conduct that will enable me to attain Thy love.	اَللّٰهُمَّ ارْزُقْنَا حُبَّكَ وَحُبَّ رَسُوْلِكَ وَ حُبَّ عَمَلٍ يُقَرِّبُنَا اِلٰى حُبِّكَ.

(٣٣/٣٣) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى يَكُوْنَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهٖ (رَوَاهُ الْبَغْوِىُّ فِىْ شَرْحِ السُّنَّه)

(33/33) It is related by Abdullah bin Amr ؓ that the Messenger of Allah ﷺ said: "None of you can become a Believer unless his lusts become subservient to the guidance I have brought."

(Sharah us-Sunnah)

Commentary: It shows that the state of true Faith and its spiritual blessings can be gained when worldly inclinations and carnal appetities are controlled and governed by the Prophet's ﷺ guidance.

The entire order of good and evil is based upon Hawa [lust] and *Huda* [Guidance]. Man's success or failure, good fortune or ill-luck, is related to them. All wickedness and wrong-doing ensures from the lustful dictates of the flesh in the same way as every virtue originates from abiding by the guidance brought by the Prophets علیهم السلام.

The state of genuine Faith can, thus, be attained only by subordinating the propensities of the self to heavenly instruction and whoever becomes a slave to lust and cares nothing for Prophetic guidance destroys the very purpose of Faith with his own hands. It is about such people that the Qur'an has said:

> Hast thou see him who chooseth for his God his own lust? (Al Qasas 25:43)
>
> اَرَءَ يْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوَاهُ (فرقان ۲۵:۴۳)

And also:

> And who goeth farther astray than he who followeth his lust without guidance from Allah? Lo! Allah guideth not wrong-doing folk. (Al Qasas 28:50)
>
> وَمَنْ اَضَلُّ مِمَّنِ اتَّبَعَ هَوٰهُ بِغَيْرِ هُدًى مِّنَ اللهِ، اِنَّ اللهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝ (قصص۲۸:۵۰)

(۳٤/۳٤) عَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى يُحِبَّ لِاَخِيْهِ مَا يُحِبُّ لِنَفْسِهٖ. (رواه البخاری ومسلم)

(34/34) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "None of you can be a Believer until he desires for his brother what he desires for himself." (Bukhari and Muslim)

Commentary: For attaining the true state of Faith and partaking of its singular blessings it is essential that man should be free from selfishness. He ought to be so genuinely interested in the welfare of his brethren as to desire for them all the good things, benefits and advantages he desires for himself and to dislike for them all the conditions and circumstances he does not like for himself. Without

it, Faith cannot acquire perfection."

In the version of this very Hadith in *Ibn Hibban*, instead of the words: لا يؤمن احدكم these words are found: لا يبلغ العبد حقيقة الإيمان. It is clear from this that in every Hadith when the words لا يؤمن appear they do not imply a negation of faith. Rather, they suggest an imperfection of faith. It is with every langauge that an imperfect thing is spoken of in this way; for instance, we call someone who is cruel, inhuman though we do not mean to say that he is not a human being. It is this expression in some *Ahadith* which لايؤمن (has not believed or is not a Believers). Therefore it is wrong to succumb to oratory and show a poor knowledge of theProphet's temperament (and go by the literal meaning).

(٣٥/٣٥) عَنْ مَعَاذِ بْنِ جَبَلٍ اَنَّهُ سَأَلَ النَّبِيَّ صَلَّے اللهُ عَلَيْهِ وَسَلَّمَ عَنْ اَفْضَلِ الْإِيْمَانِ قَالَ اَنْ تُحِبَّ لِلّٰهِ وَ تُبْغِضَ لِلّٰهِ وَتُعْمَلَ لِسَانَكَ فِيْ ذِكْرِ اللهِ قَالَ وَمَا ذَا يَا رَسُوْلَ اللهِ قَالَ وَاَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ وَ تَكْرَهَ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ. (رواه احمد)

(35/35) It is related by Mu'az ibn Jabal ﷺ that he enquired from the Prophet ﷺ about superior Faith [i.e., asked what was the highest grade of Faith and through what deeds and virtues could it be reached]. The Prophet ﷺ replied, "It is that you love whom you love solely for the sake of Allah and hate whom you hate solely for the sake of Allah [i.e., friendship and enmity should be entirely for His sake]; and, secondly, that you keep your tongue engaged in the remembrance of Allah." "What else?" he further asked. "That you desire for others what you desire for yourself and do not desire for others what you do not desire for yourself," the Prophet ﷺ said." (Ahmad)

Commentary: Three things have been mentioned in the above Tradition by the Prophet ﷺ without which perfection in Faith is not possible. (i) Friendship and enmity solely for the sake of Allah; (ii) Keeping the tongue occupied in remembrance of Allah; and (iii) Goodwill for the bondsmen of Allah to the extent of desiring for them what one desires for oneself and disliking for them what one does not like for oneself.

(٣٦/٣٦) عَنْ اَبِیْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَنْ اَحَبَّ لِلّٰہِ وَاَبْغَضَ لِلّٰہِ وَاَعْطٰی لِلّٰہِ وَمَنَعَ لِلّٰہِ فَقَدِ اسْتَکْمَلَ الْاِیْمَانَ. (رواه ابو داؤد)

(36/36) It is related by Abu Umamah ﷺ that the Prophet ﷺ said: "He who loves or hates, offers favours or withholds them, for the sake of Allah, truely perfects his Faith." (Abu Dawood)

Commentary: A perfect Muslim in the sight of Allah is he who succeeds in subordinating his entire conduct — thoughts, feelings social relations and all other affairs — to the Will of Allah so much so that when he establishes or breaks relations with anyone or gives or declines to give anything to anybody, he does so wholly for the pleasure of Allah; in short, when all his sentiments and inclinations, such as, love and hatred, and deeds and actions like offering or withholding a favour begin to take shape solely for the sake of Allah and cease to be influenced by his own urges and impulsions. When this state of submission to the Will of Allah is reached by anyone, his faith attains perfection.

(٣٧/٣٧) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ لِاَبِیْ ذَرٍ اَیُّ عُرَی الْاِیْمَانَ اَوْثَقُ؟ قَالَ اللّٰہُ وَرَسُوْلُہٗ اَعْلَمُ قَالَ الْمُوَالَاۃُ فِی اللّٰہِ وَالْحُبُّ فِی اللّٰہِ وَالْبُغْضُ فِی اللّٰہِ. (رواه البیهقی فی شعب الایمان)

(37/37) It is related by Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ said to Abu Zarr Ghifari ﷺ: "Tell [me], which department of Faith is stronger [i.e., among the departments of Faith which is more long-lasting]?" "Allah and His Messenger know best", replied Abu Zarr ﷺ. The Prophet ﷺ remarked, "Friendliness and mutual cooperation for the sake of Allah, love for anyone for the sake of Allah, and hatred and enmity against anyone for the sake of Allah." (Baihaqi)

Commentary: It shows that among the various states and stages of Faith the strongest and most enduring is that in which the behaviour of a person towards anyone, whether of cooperation or opposition, love or hatred, is determined wholly by the desire to please Allah and to carry out His commands and not by any personal wish or sentiment.

(۳۸/۳۸) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ لَا تَدْخُلُوْنَ الْجَنَّةَ حَتّٰی تُؤْمِنُوْا وَلَا تُؤْمِنُوْا حَتّٰی تَحَابُّوْا اَوَلَا اَدُلُّکُمْ عَلٰی شَیْئٍ اِذَا فَعَلْتُمُوْهُ تَحَابَبْتُمْ اَفْشُوا السَّلَامَ بَیْنَکُمْ. (رواه مسلم)

(38/38) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "You cannot enter Paradise unless you are Believers and you cannot be truthful Believers unless there is reciprocal love among you. May I tell you a thing that will produce affection in your midst if you act upon it? It is to spread the custom of Salaam among yourselves and to make it common." (Muslim)

Commentary: From the foregoing Traditions we learn that for perfection in Faith it is essential to hold Allah, the Messenger and Islam dearest to our hearts and whatever love and affection there might be for anyone or anything, aside of them, should be wholly for their sake and that we are free from selfishness and our condition should be that we desire, or do not desire, for other what we desire, or did not desire for ourselves. The present Tradition adds that Faith cannot attain perfection unless there is mutual love and cooperation among the Believers. If there hearts are devoid of fellow-feeling and affection for each other it should be taken for granted that the reality of Faith will not dawn upon them and they will not be able to partake of its true blessings.

(۳۹/۳۹) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَیَدِهٖ وَالْمُؤْمِنُ مِنْ اَمِنَهُ النَّاسُ عَلٰی دِمَائِهِمْ وَاَمْوَالِهِمْ. (رواه الترمذی والنسائی)

(39/39) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "A Muslim is he from the mischief of whose tongue and hand the Muslims are safe and a Momin [Believer] is he from whom people do not feel their life or property threatened." (Tirmizi)

Commentary: The mischief of the tongue and hand has been mentioned specifically in this Tradition for the reason that, generally, distress is caused to others by means of these two organs, or else what is sought to be conveyed simply is that it is

unworthy of a Muslim to be a source of fain or discomfort to anyone.

From Ibn Hubban's account of the same Tradition it appears that:

مَنْ سَلِمَ الناس مِنْ لِّسَانِهِ وَيَدِهِ

A Muslim should be friendly and in offensive towards every one.

It is worth remembering that the infliction of pain which has been condemned as un-Islamic in this Tradition signifies only that which is without a legitimate cause otherwise to punish the guilty and to put down the high-handedness of the oppressor and the mischief of the evil-doer, provided that one has the authority to do so, is a matter of duty with the Muslims. Without it, there can be no peace and happiness in the world.

(٤٠/٤٠) عَنْ اَبِیْ شُرَیْحِ الْخُزَاعِیْ اَنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ وَاللّٰہِ لَا یُؤْمِنُ وَاللّٰہِ لَا یُؤْمِنُ وَاللّٰہِ لَا یُؤْمِنُ قِیْلَ وَمَنْ یَارَسُوْلَ اللّٰہِ قَالَ الَّذِیْ لَا یَاْمَنُ جَارُہٗ بَوَائِقَہٗ (رواہ البخاری)

(40/40) It is narrated by Abu Shurayh Khuza'i that the Messenger of Allah ﷺ said, "By Allah, he is not a Believer! By Allah, he is not a Believer! By Allah, he is not a Believer!." Someone asked: "O Messenger of Allah ﷺ, who is not a Believer?" The Prophet ﷺ replied, "Whose neighbour is not secure from his mischief." **(Bukhari)**

Commentary: Our conduct towards the neighbours should be so good and honourable that they feel completely secure from us and entertain no fear of viciousness or injustice from our side. It is one of the imperatives of Faith without fulfilling which no one can hope to be a faithful Believer.

Two other Traditions of the Prophet ﷺ bearing the same import read;

"Treat your neihghbours kindly; then you are of those who believe." (Tirmizi)

وَاَحْسِنْ اِلٰی جَارِکَ تَکُنْ مُؤْمِنًا (مسند احمد ، ترمذی)

مَنْ كَانَ يُؤمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلَا يُؤْذِ جَارَهُ. (بخاری و مسلم)

"He who believes in Allah and the Last Day will never harm a neighbour." (Bukhari)

(٤١/٤١) عَنْ عَبْدِاللهِ بْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم يَقُوْلُ لَيْسَ الْمُؤمِنُ بِالَّذِىْ يَشْبَعُ وَجَارُهُ جَائِعٌ اِلٰى جَنْبِه.

(رواه البيهقى فى شعب الايمان)

(41/41) It is related by Abdullah ibn Abbas ﷺ that he heard the Messenger of Allah ﷺ say: "He is not a Believer who eats his fill while his neighbour is hungry." (Baihaqi)

Commentary: It shows that a person who eats to his heart's content and gives no though to his starving neighbour is unblessed with the reality of Faith thought he may have been a Muslim for seventy generations. An attitude of crelty and selfishness like this is wholly inimical to the spirit of Islam.

As Muslims we must see how we deal with our neighbours and cratures of Allah. We must examine that in the light of these Ahadith and see where we stand.

(٤٢/٤٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَكْمَلُ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا. (رواه ابو داؤد والدارمى)

(42/42) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Among the Muslims more perfect in Faith is he whose manners are better." (Abu Dawood)

Commentary: Perfection in Faith depends on good manners and noble qualities of mind and character. Thus, a person will be as perfect in Faith a his moral disposition is praiseworhty. Or, we might say, good moral qualities are the natural outcome of perfection in Faith. It cannot be that a person is blessed with the reality of Faith and yet his morals remain imperfect.

(٤٣/٤٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ حُسْنِ اِسْلَامِ الْمَرْءِ تَرْكُهُ مَالَا يَعْنِيْهِ. (رواه ابن ماجة والترمذى والبيهقى فى شعب الايمان)

(43/43) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Among the virtues of Islam is that a man avoids that which is meaningless and vain."(Ibn Majah, Tirmizi and Baihaqi)

Commentary: Man is the noblest of creations and Allah has made him exceedingly precious. He should refrain from spending his time aimlessly and squandering away his capabilities. On the other hand, by putting them to proper use, he should develop his personality as much as possible and earn the countenance of Allah. This is the essence of all religious teachings and the basic aim and purpose of Islam. Hence, the blessed one who seeks to perfect his Faith must not only keep away from open sinfulness and immorality but also from all unprofitable activities including unavailing conversation and devote his time and natural abiliteis to pursuits that possess some element of gain or virtue, i.e., are necessary and pruposeful from the point of view of both the worlds.

People who waste their time and energy in aimless talk and futile activities do not realise how very valualble Allah has made them and what a priceless treasure they are frittering away.

(٤٤/٤٤) عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ نَبِيٍّ بَعَثَهُ اللهُ تَعَالىٰ فِىْ اُمَّةٍ قَبْلِىْ اِلَّا كَانَ لَهُ مِنْ اُمَّتِهٖ حَوَارِيُّوْنَ وَاَصْحَابٌ يَاخُذُوْنَ بِسُنَّتِهٖ وَيَقْتَدُوْنَ بِاَمْرِهٖ ثُمَّ اِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خَلْفٌ يَقُوْلُوْنَ مَالَا يَفْعَلُوْنَ وَيَفْعَلُوْنَ مَالَا يُؤْمَرُوْنَ، فَمَنْ جَاهَدَهُمْ بِيَدِهٖ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِلِسَانِهٖ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِقَلْبِهٖ فَهُوَ مُؤْمِنٌ وَلَيْسَ وَرَاءَ ذَالِکَ مِنَ الْاِيْمَانِ حَبَّةُ خَرْدَلٍ. (رواه مسلم)

(44/44) It is related by Abdullah ibn Masood ﷺ that the Messenger of Allah ﷺ said: "There were some worthy disciples and Companions of every Prophet raised up by Allah in any community before me who followed his path and obeyed his commands. Afterwards, it so happened that their heirs and successors turned out to be men of no value whose condition was that they did not practise what they preached [i.e., told others to perform good deeds but did not do so themselves or boasted to be virtuous while, in fact, they possessed little moral goodness, and, thus, told a lie in order to impress those around them with their devoutness and to flaunt their spiritual superiority], and perfromed deeds they had not been

commmanded to perform [i.e., they did not adhere to the way of their Prophet and instead of abiding by what he had prescribed or sanctioned, indulged freely in evil-doing and making invocations in Faith]. Thus, whoever strove against them with his arm is a Believer, and whoever strove against them [due to a constraint] only with his tongue, also, is a Believer, and whoever [finding himself powerless to strive even with the tongue] strove against them only with his heart [i .e., merely felt anger and hatred towards them] is, also, a Believer. But without it [i.e., in the absence of any of these conditions] there is no Faith, not even of the weight of a mustard-seed." (Muslim)

Commentary: It shows that to strive against the sinful and hypocritical heirs and followers of the Prophets عليهم السلام and other spiritual leaders with the arm or the tongue, as the circumstances permit, or, in the last degree, only to feel revulsion against their wickedness and display of insincere piety is one of the essential requriements of Faith. Anyone who does not possess even their inner urge for such a kind of Jihad is, so to speak, totally devoid of the warmth and awareness of Faith. The next Hadith calls it wreakest kind of Faith.

The command of *Jihad* against the erring successors of the Prophet عليهم السلام and whorthless spiritual leaders, as contained in the above Tradition, means that endeavour should be made to correct them and to bring them to the right path, failing which something should be done to put an end to their false spritiual headship and hereditary influence so that people do not fall a prey to their deception.

(٤٥/٤٥) عَنْ اَبِىْ سَعِيْدِنِ الْخُدرِى عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَاٰى مِنكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهٖ فَاِنْ لَّمْ يَسْتَطِعْ فَبِلِسَانِهٖ فَاِنْ لَّمْ يَسْتَطِعْ فَبِقَلْبِهٖ وَذَالِكَ اَضعَفُ الْاِيْمَانِ (رواه مسلم)

(45/45) It is related by Abu Sa'eed al-Khudri ﵁ that the Messenger of Allah ﷺ said: "If anyone of you sees a sin being done or a wrong being perpertrated, he should [if he is in a position to do so] try to eradicate it by force, and if that be not possible, he should try to eradicate it by raising his voice against it, and if that, too, be not possible, he should feel sore about it in

the heart [and think of possible ways of removing the evil]. This last state is the weakest state of Faith. (Muslim)

Commentary: In the preceding Tradition struggle against the depravity and corruption of a particular class of men was enjoined as a requisite of Faith while in the present one a general command has been given for making strenuous efforts, in keeping, of course, with one's situation, to remove or set right every mischeif and transgression. Three grades of it have been set down in this Tradition.

(i) If one is in power and the evil can be eradicated by means of it, force ought to be employed to root it out.

(ii) If power and authority are not in one's hands, effort should be made to remove evil.through persuasion and good counsel.

(iii) If the curcumstances are so adverse and the Believers in such a weak and helpless position that it is not possible even to raise one's voice against wickedness and imorality, the last stage is that it should be considered honestly to be hateful and vicious and an earnest desire be felt in the heart to prevent it. In that way, one will, at least, pray to Allah to suppress it and also think out methods of its extermination.

According to the above Tradition, this is the weakest state of Faith which means that, after it, the question of the existence of Faith does not arise.

(٤٦/٤٦) عَنْ اَنَسٍ قَالَ قَلَّمَا خَطَبَنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِلَّا قَالَ لَا اِيْمَانَ لِمَنْ لَا اَمَانَةَ لَهُ وَلَا دِيْنَ لِمَنْ لَا عَهْدَ لَهُ. (رواه البيهقى فى شعب الايمان)

(46/46) Narrates Sayyidina Anas ﷺ that it was rare that the Prophet ﷺ delivered a sermon in which he may not have said: "In whom there is no trustworthiness, has no Faith; he who does not fulfil the promise made by him has no religion." (Baihaqi)

Commentary: Anyone who is not trustowrthy and does not fulfil the promise when he makes one is unblessed with the reality of Faith. As we have indicated earlier, Traditions like it do not mean that such a person altogether ceases to be a Muslim and becomes an indfidel. They simply show that the essence and effulgence of Faith is not present in a man like him, i.e. his Faith is lifeless and of a very poor quality.

Actions And Moral Habits That Are Inimical to Faith

(٤٧/٤٧) عَنْ بَهْزِ بْنِ حَكِيْمٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْغَضَبَ لِيُفْسِدُ الْاِيْمَانَ كَمَا يُفْسِدُ الصَّبِرُ الْعَسَلَ.

(رواه البيهقى فى شعب الايمان)

(47/47) Bahz ibn Hakeem has related from his father Hakim, on the authority of his grandfather, Mu'awiya ibn Haidah Qushairi, that the Messenger of Allah ﷺ said: "Anger spoils Faith as aloe spils honye." (Baihaqi)

Commentary: Anger, of course, is destructive to Faith and when it takes possession of anyone he unhesitatingly crosses the limits prescribed by Allah and does things that are ruinous to Faith and are likely to bring him down in the estimation of Allah.

(٤٨/٤٨) عَنْ اَوْسِ بْنِ شُرَ حْبِيْلَ اَنَّهٗ سَمِعَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ مَشٰى مَعَ ظَالِمٍ لِيَقُوِّيَهٗ وَهُوَ يَعْلَمُ اَنَّهٗ ظَالِمٌ فَقَدْ خَرَجَ مِنَ الْاِسْلَامِ

(رواه البيهقى فى شعب الايمان)

(48/48) Aus bin Shurahbil has reported that he heard the Messenger of Allah ﷺ say: "Whoever sets out to help the oppressor knowing that he is an oppressor goes out of the fold of Islam." (Baihaqi)

Commentary: When to support injustice and to help the oppressor, in any form, knowing well that he is an oppressor, is such a mortal sin in Islam that the holy Prophet ﷺ has declared that anyone who does so forfeits his claim to be a Believer, it can be imagined how inimical cruelty and injustice are to Faith and what place do those who are cruel and unjust occupy in the sight of Allah and the Prophet ﷺ.

(٤٩/٤٩) عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا بِاللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِئِ.

(رواه الترمذى والبيهقى فى شعب الايمان)

(49/49) It is related by Abdullah ibn Masood رضي الله عنه that the Messenger of Allah ﷺ said: "A Believer is not one to indulge in taunting and crusing nor does he use intemperate and

indecent language." (Tirmizi and Baihaqi).

Commentary: It shows that to utter oaths, curses and blasphemies and to indulge in violent, vulgar and abuse language is contrary to the spirit of Islam and a faithful Believer ought to be free from these habits.

(٥٠/٥٠) عَنْ صَفْوَانَ بْنِ سُلَيْمٍ اَنَّهٗ قِيْلَ لِرَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَيَكُوْنُ الْمُؤْمِنُ جَبَانًا قَالَ نَعَمْ، فَقِيْلَ لَهٗ اَيَكُوْنُ الْمُؤْمِنُ بَخِيْلًا قَالَ نَعَمْ، فَقِيْلَ لَهٗ اَيَكُوْنُ الْمُؤْمِنُ كَذَّابًا قَالَ لَا (رواه مالک والبیهقی فی شعب الایمان مرسلاً)

(50/50) Sufwan ibn Sulaym has related that the Prophet ﷺ was once asked if a Muslim could be a coward. "Yes", the Prophet replied. It was next asked of him if a Muslim could be a miser. "Yes", the Prophet again replied. After it, it was asked of him if a Muslim could be a [habitual] liar. The Prophet said, "No" [meaning that Faith and the filthy habit of deliberate lying could not exist with each-other]. (Maalik, Baihaqi)

Commentary: Though cowardice and stinginess are bad, these are such natural weaknesses that a Believer, also, can fall a prey to them. But the habit of falsehood is so excessively repugnant to Islam that the two cannot be present in one person.

(٥١/٥١) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزْنِى الزَّانِىْ حِيْنَ يَزْنِىْ وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ حِيْنَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِيْنَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهِبُ نُهْبَةً يَرْفَعُ النَّاسُ اِلَيْهِ فِيْهَا اَبْصَارَهُمْ حِيْنَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَغُلُّ اَحَدُكُمْ حِيْنَ يَغُلُّ وَهُوَ مُؤْمِنٌ فَاِيَّاكُمْ اِيَّاكُمْ (رواه البخاری ومسلم)

(51/51) It is related by Sayyidina Abu Hurayrah ﵁ that the Messenger of Allah ﷺ said: "No adulterer commits adultery and remains a Believer during the time he commits adultery, and no thief commits theft remains a Believer during the time he commits theft, and no drinker drinks wine and remains a Believer during the time he drink wine, and no robber commits robbery, in full view of men, and remains a Believer during the time he commits robbery, and no embezzler commits embezzlement and remains a Believer during the time he

commits embezzlement. Thus, (O ye who believe!) Save yourselves from these [Faith-destroying] acts. Save [yourselves]." (Bukhari and Muslim)

This Hadith is found again in *Bukhari* and *Muslim* on the authority of Sayyidina Ibn Abbas ﷺ. Apart from adultery, theft, wine-drinking, robbery and embezzlement, it also mentions unjust killing. The additinal words are:

لَا يَكُوْنُ هٰذَا مُؤمِنًا تَامًا وَلَا يَكُوْنُ لَهُ نُوْرُ الْإِيْمَانِ (صحيح بخارى كتاب الايمان)

(and no slayer slays anyone and remains a Believer while he slays). (Bukhari, Muslim)

Commentary: Adultery, theft, wine drinking, murder and robbery and embezzelment are antithetical of Islam and during the time a person performs any of these evil acts, the light of Faith deserts him. It does not, however, mean that he altogether goes out of the fold and becomes an infidel. While commenting on this saying, Imam Bukhari himself has remarked:

The perpetrator of these sins ceases to be a full Believer at the time at which he perperates them and the light of Faith does not remain in him." [1]

لَا يَكُوْنُ هٰذَا مُؤمِنًا تَامًا وَلَا يَكُوْنُ لَهُ نُوْرُ الْإِيْمَانِ

To put it differently, in the peculiar inner feeling which is known as Faith is alive and the heart is illumined with it, a person will never be guilty of these wicked acts. Such sins are committed only when the flame of Faith has died out in the heart and the special spiritual consciousness which protects a man against evil-doing has disappeared or grown feeble due to some reason or the other.

In a nutshell, the Traditions in which it has been said about some grave misdeeds that whoever commits them is not a believer or about some moral virtues or good actions that whoever gives them up or departs from them is devoid of Faith do not imply that he has actually seceded from the Islamic faith and now the laws of infidelity will apply to him, and, in he Hereafter, he will be treated as a heathen, but simply that he no longer possesses the true spirit

❶. *Sahih Bukhari* : Kitab-ul-Iman

of Faith which is the glory of a Muslim and pleasing to Allah. The particular phrasing has been preferred only to lend a greater force to it. Every language has its idions and this style is often used in preaching, sermonising and encouraging.

For instance, if instead of saying that the perpertrator of these crimes does not remain a Believer while doing them, the Prophet ﷺ had said that his Faith leaves him at that time then the message would not be as effective.

Or, we may recall the Hadith in the preceding pages:

(He who is not trustworthy has no faith and he who is not true to his promise has no share of religion).

لَا اِيْمَانَ لِمَنْ لَّا اَمَانَةَ لَـهُ وَلَا دِيْنَ لِمَنْ لَّا عَهْدَ لَـهُ

It would not be as effective if these words were not used. Thus, the style used in these Ahadith is most apt for the messages they convey.

It will, as such, be patently wrong and unjust to regard these Traditions as 'Fiats' or infidelity or 'Judicial Decrees' of Fiqh [Islamic Jurisprudence] and start expelling people from the Millat, as the Mu'tazilla and Khawarij did.[1]

Some Actions And Attributes of Hypocrisy

(٥٢/٥٢) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعٌ مَنْ كُنَّ فِيْهِ كَانَ مُنَافِقًا خَالِصًا وَّ مَنْ كَانَتْ فِيْهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيْهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتّٰى يَدَعَهَا اِذَا اؤْتُمِنَ خَانَ وَاِذَا حَدَّثَ كَذِبَ وَاِذَا عَاهَدَ غَدَرَ وَ اِذَا خَاصَمَ فَجَرَ (رواه البخاری و مسلم)

(52/52) It is related by Abdullah ibn 'Amr ؓ that the Messenger of Allah ﷺ said: "Four things are such that if they combine together in a person he is an utter hypocrite and whosoever has any one of these then he has one attribute of hypocrisy in him and shall remain in that state till hè gives it up. These are: when he is trusted, he betrays; when he speaks, he

[1]. It is worthwhile to reproduce here the observation made by Ibn Taimiyah in *Kitab-ul-Eeman*. He says, "The position of the things about which it is said in the Traditions that whoever is guilty of them is not a Believer or that there is no Faith in him is, at the minimum, that these are prohibited by the Shari'ah and it is the duty of a Muslim to abstain from them."

lies; when he gives a pledge, he breaks it: and, when he contends, he reviles." (Bukhari and Muslim)

Commentary: Hypocrisy, in the Islamic terminology, means that act or habit of pretending to be a Muslim and falsely displaying loyalty to the Islamic Faith as the case was with Abdullah bin Ubay and others of his ilk during the days of the Prohet ﷺ. This double-dealing, indeed, is the worst kind of infidelity and it is about these lying and insincere men that the Qur'an has said:

Lo! the hypocrites [will be] in the lowest depth of the Fire. (Al Nisaa 4:145)

إِنَّ الْمُنَافِقِيْنَ فِي الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ (النساء ٤:١٤٥)

But there are other traits, acts and practices also which possess a close affinity with hypocrisy and the Believer should not even allow their shadow to fall upon them. If, unfortunately, any of these habits is found in a Muslim, it will be assumed that he possesses that particular attribute of Hypocrisy and should all of these be present in him he will be considered to be a perfect hypocrite.

In biref, one type of hypocrisy is related to belief and faith which is the worst kind of infidelity but, apart from it, to possess the character of a hypocrite is, also, a form of hypocrisy, though not pertaining to Faith. For a Muslim it is as necessary to guard against hypocritical qualities and behaviour as to shun infidelity, polytheism and conceptual hypocrisy.

The Prophet ﷺ has described four of the characteristics of a hypocrite: embezzlent, falsehood, breaking promise, indecent language. If anyone has one of these, he has that much of hypocrisy in him but if he has all four then he is a complete hypocrite in his character.

(٥٣/٥٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِهٖ نَفْسَهُ مَاتَ عَلٰى شُعْبَةٍ مِنْ نِفَاقٍ (رواه مسلم)

(53/53) It is related by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whoever dies in such a state that he neither waged Jihad nor made plans for it in his heart nor yearned for it then he died on an attirbute of hypocrisy."(Muslim)

Commentary: A life in which, in spite of the claim of Faith, the

time never comes for striving to the utmost and making sacrifices in the way of Allah nor is the urge felt for it in the heart is a life of the hypocrites and anyone who will depart from the world in that condition will depart with an attribute of hypocrisy.

(٥٤/٥٤) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تِلْكَ صَلٰوةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتّٰى اِذَا اصْفَرَّتْ وَكَانَتْ بَيْنَ قَرْنَي الشَّيْطَانِ قَامَ فَنَقَرَ اَرْبَعًا لَا يَذْكُرُ اللهَ فِيْهَا اِلَّا قَلِيْلًا (رواه مسلم)

(54/54) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "It is the salah [prayer] of a hypocrite that a person sits on looking indifferently at the sun till it turns pale and begins to set, and, then, stands up for salah hurriedly finishes it, like a bird pecking at the grain, and the remembrance of Allah in it is, also, nominal." (Muslim)

Commentary: What is worthy of a truthful Believer is that he waits eagerly for the time of salah to arrive and when it does he stands up for the prayer promptly and cheerfully, realising that he has been blessed with presence in the Court of the Almighty, the King of Kings, and offers it up in a calm, composed and collected manner and with a full sense of humility, and remembers Allah much in *qiyam*[1], *quyud*[2], *ruku*[3] and *sujud*,[4] and enlivens his heart with it. But with the hypocrites it is different. Salah is a burden on them and they want to delay it as much as possible. Thus, for the *Asr*[5] prayer they rise up when the sun is about to sit below the horizon and finish it off quickly. This is the salah of the hypocrites and whoever offers it, in that way, does not offer the salah of a faithful Believer but of an hypocrite.

(٥٥/٥٥) عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْه قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ اَدْرَكَهُ الْاَذَانُ فِي الْمَسْجِدِ ثُمَّ خَرَجَ لَمْ يَخْرُجْ لِحَاجَةٍ وَهُوَ لَا يُرِيْدُ الرَّجْعَةَ فَهُوَ مُنَافِقٌ (رواه ابن ماجه)

❶. Standing erect.
❷. The sitting posture.
❸. Bowing the head in reverence.
❹. The act of prostration with the forehead touching the ground.
❺. The prayer offered before sunset.

(55/55) It is related by Uthman ibn Affan ﷺ that the Messenger of Allah ﷺ said: "Whoever is present in the mosque when Azan[6] is given and goes out of it without a pressing need and [also] has no intention of coming back and joining the congregation is a hypocrite." (Ibn Majah)

Commentary: The conduct described in the above Tradition is that of a hypocrite and whoever behaves like that is a hypocrite in practice, if not in belief.

6. Call of prayer.

Evil Thoughts Are Not Harmful To Faith And Ther Will Be No Punishment On Them

(٥٦/٥٦) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَجَاوَزَ عَنْ اُمَّتِیْ مَاوَسْوَسَتْ بِهٖ صَدْرُهَا مَالَمْ تَعْمَلْ بِهٖ اَوْ تَتَکَلَّمْ

(رواه البخاری و مسلم)

(56/56) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Allah has forgiven my Ummah evil thought and misgivings and there will be no punishment on them until they are acted upon or uttered by the tongue." (Bukhari and Muslim)

Commentary: Sometimes most filthy ideas assail a man's heart and skeptical and atheistic questions arise in his mind. In this Tradition an assurance is given that as long as these desires, notions, doubts or fears remain confined to thought and feeling, there will be no punishment on them from Allah. But if they are given expression to, by word or deed, Divine chastisement will, ofcourse, follow.

(٥٧/٥٧) عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَاءَهٗ رَجُلٌ فَقَالَ اِنِّیْ اُحَدِّثُ نَفْسِیْ بِالشَّیْءِ لَاَنْ اَکُوْنَ حُمَمَةً اَحَبُّ اِلَیَّ مِنْ اَنْ اَتَکَلَّمَ بِهٖ، قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِیْ رَدَّ اَمْرَهٗ اِلَی الْوَسْوَسَةِ

(رواه ابو داؤد)

(57/57) It is narrated by Abdullah bin Abbas ﷺ that, once, a person came to the Prophet ﷺ and said, "Sometimes such wicked ideas come to my mind that I would prefer to be burnt down and reduced to charocal than to give utterance to them." The Prophet ﷺ replied, "Praise be to Allah who turned back the matter towards promptings." (Abu Dawood)

Commentary: The questioner is advised here not to eat his heart out but be grateful to Allah that, out of His grace, He protected his inmost self against adopting and accepting the vicious notions and desires and did not allow them to go beyond the realm of thinking and feeling.

(٥٨/٥٨) عَنْ اَبِیْ هُرَيْرَةَ قَالَ جَاءَ نَاسٌ مِنْ اَصْحَابِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَسْأَلُوْهُ اِنَّا نَجِدُ فِیْ اَنْفُسِنَا مَا يَتَعَاظَمُ اَحَدُنَا اَنْ يَتَكَلَّمَ بِهٖ؟ قَالَ اَوَقَدْ وَجَدْ تُمُوْهُ؟ قَالُوْا نَعَمْ، قَالَ ذَاکَ صَرِيْحُ الْاِيْمَان (رواه مسلم)

(58/58) It is related by Abu Hurayrah ﷺ that, once, some Companions ﷺ presented themselves before the Messenger of Allah ﷺ and said, "Our condition is that sometimes in our heart experience such evil thoughts and sentiments in our heart that it is most painful even to mention them." "Is it really so?" inquired the Prophet ﷺ. "Yes", replied the Companions ﷺ, "This is our condition." "But that is pure Faith," the Prophet ﷺ exclaimed.

(Muslim)

Commentary: It shows that to feel greatly distressed at notions that are contrary to Islam and the Shari'ah that it may be intolerable even to bring them on the tongue is a mark of the purity of Faith.

(٥٩/٥٩) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَاتِی الشَّيْطَانُ اَحَدَكُمْ فَيَقُوْلُ مَنْ خَلَقَ كَذَا؟ مَنْ خَلَقَ كَذَا؟ حَتّٰى يَقُوْلُ مَنْ خَلَقَ رَبُّکَ فَاِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللهِ وَلِيَنْتَهِ (رواه البخاری و مسلم)

(59/59) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Occasionally, Satan comes to you and asks, 'Who created this thing [and] who created that thing,' He goes till he asks who created your Lord? So when this stage is reached you should seek refuge in Allah and stop."

(Bukhari and Muslim)

Commentary: Such ideas and misgivings are the handiwork of Satan and when he causes a doubt concerning the very existance of Allah to crop up in anyone's heart the best course for him is to beg the protection of Allah against the mischeif of the Devil and divert

his mind from it. When the existence of Allah is an Attribute of His Being and He is the Creator of all things a question like this does not arise about Him in the least degree.

(٦٠/٦٠) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَا یَزَالُ النَّاسُ یَتَسَاءَ لُوْنَ حَتّٰی یُقَالَ هٰذَا خَلَقَ اللّٰهُ الْخَلْقَ، فَمَنْ خَلَقَ اللّٰهَ؟ فَمَنْ وَجَدَ مِنْ ذَالِکَ شَیْئاً فَلْیَقُلْ اٰمَنْتُ بِاللّٰهِ وَرُسُلِهٖ (رواه البخاری و مسلم)

(60/60) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "People will go on asking (vain and meaningless questions) until they ask: This is the creation Allah created, then who created Allah. So, he who faces that should say: I believe in Allah and His Messengers. (Bukhari and Muslim)

Commentary: The attitude of a faithful Believer to such ideas and inquiries should be that he should tell the questioners, the doubt-instilling Satan or his own inmost self that the light of faith in Allah and His Messengers had reached him, and, therefore, the afore-mentioned question was not worthy of his consideration just as it was senseless for a clear-eyed person to think or discuss logically whether the sun was bright or not.

The Essence of Faith

(٦١/٦١) عَنْ سُفْیَانَ بْنِ عَبْدِ اللّٰهِ الثَّقَفِیْ قَالَ قُلْتُ یَا رَسُوْلَ اللّٰهِ قُلْ لِیْ فِی الْاِسْلَامِ قَوْلًا لَا اَسْأَلُ عَنْهُ اَحَدًا بَعْدَکَ (وَفِیْ رَوَایَةٍ غَیْرَکَ) قَالَ قُلْ اٰمَنْتُ بِاللّٰهِ ثُمَّ اسْتَقِمْ (رواه مسلم)

(61/61) Sufyan ibn Abdullah Thaqafi ﷺ reported that he asked the Prophet, "O Messenger of Allah ﷺ! Tell me an all-encompassing thing about Islam so that, after you, I may not have to ask from anyone in this regard." The Prophet ﷺ replied, "Say, I believe in Allah, and remain true to it." (Muslim)

Commentary: It is enough for a man to believe in Allah as his Lord and Creator, and, then, as His conscientious slave fulfil his duties.

This Tradition is included among the "all-embracing sayings." The sacred Prophet ﷺ has summed up the fundamental meaning and purpose of Islam in a few words. Faith in Allah and constancy

and steadfastness in it constitutes the pith and essence of Islam. The significance of faith in Allah has already been explained in the commentary of the Tradition placed at the head of the present compilation while steadfastness means to pursue faithfully and unchangingly the Straight Path and to persevere in it at all times. Strict observance of the Divine injunctions, positive as well a negative, is, so to speak, the name of constancy in Faith. Some of the leading Sufi-saints have remarked,

"Steadfastness is better than a thousand supernatural deeds."

اَلْإِسْتِقَامَةُ خَيْرٌ مِنْ اَلْفِ كَرَامَة

Once a person has learnt the lesson of steadfastness, he has learnt everything. After it, there is left nothing for him to aspire for. At various places in Qur'an, felicity has been associated with faith in Allah and steadfastness. Take the following verse, for instance.

Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend on them saying: Fear not nor grieve, but hear good tidings of the Paradise which ye are promised. (Al Ahqaf 46:30)

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ، اُولٰٓئِكَ اَصْحَابُ الْجَنَّةِ خَالِدِيْنَ فِيْهَا جَزَآءً بِمَا كَانُوْا يَعْمَلُوْنَ(الاحقاف ٤٦:١٣،١٤)

Seeing that the Traditions of the Prophet ﷺ were based upon Qur'anic teachings it can be said that the reply to Sufyan ibn Abdullah Thaqafi was in the light of the verses like the one reproduced above[1].

(٦٢/٦٢) عَنْ تَمِيْمِ الدَّارِىْ اَنَّ النَّبِىَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ "اَلدِّيْنُ النَّصِيْحَةُ" قُلْنَا لِمَنْ؟ قَالَ لِلّٰهِ وَلِكِتَابِهٖ وَلِرَسُوْلِهٖ وَلِاَئِمَّةِ الْمُسْلِمِيْنَ وَعَامَّتِهِمْ (رواه مسلم)

(62/62) It is related by Tamin Dari that the Prophet ﷺ once,

❶. Some of the formost authorities have expressed the view that the sayings of the Prophet ﷺ were, generally, derived from the Qur'an and the source of every Tradition can be found in it. Among the earlier doctors the names of Sa'eed ibn Jubair and Imam Shafi'ee can be mentioned in this connection while among the latterday theologists, Shah Waliullah has held the same opinion in *Khair Katheer*. He says "When I studied from that point of view I discovered that the origin of all the Traditions given in the Book of salah could be traced to the Qur'an." Would that he had been able to complete his research.

said: "Faith is the name of loyalty and earnestness." He was asked, "Loyalty and earnestness towards whom?" The Prophet ﷺ replied, "Towards Allah, towards His Book, towards His Messenger, towards the leaders of Muslims, and towards the Muslims as a whole." (Muslim)

Commentary: This Tradition, too, is included among the "all-embracing sayings". According to Imam Nawawi, it is comprehensive of all the objectives of Faith and to act upon it is to fulfil its aim and purpose altogether.

No aspect or department of Faith has been left out in the above Tradition. It declares that Islam consists of loyalty to Allah, to His Book, to His Messengers, to the leaders of Muslims and to the entire Muslim Millat, and this is what Faith is, without a trace of doubt.

Loyalty to Allah means that He should be believed in; the knowledge and awareness of Him should be acquired as much as possible: He should be loved to the utmost; worship and obediance should be rendered to Him : no one should be associated with Him; and, He should be feared as the true Lord and Sovereign. In brief the obligations of servility ought to be observed to the full in respect of Him and His commands carried out faithfully.

Loyalty to the Book of Allah implies that it should be accepted as the Divine Word; due regard should be paid to its glory and greatness; its knowledge should be acquired and spread; and, its teachings should be observed dutifully in practice.

Likewise, loyalty to the Prophet signifies that faith should be affirmed in his Mission; he should be held in respect and reverence; warm affection should be felt for him, and for his precepts and practices and, salvation should be believed to lie in following him with all one's heart.

Further, loyalty to the rulers and leaders of the Muslims denotes that co-operation should be extended to them in the discharge of their responsibilities; they should be held in proper esteem, and if they seemed to err, sincere efforts should be made to correct them; good counsel should not be held back from them; and, they should be obeyed as far as it is permissible in Islam.

And, laslty, to the Muslim Millat meaning that attitude towards

the Muslims, as a whole, should be one of sympathy and goodwill; their gain should be considered to be one's own gain and their loss to be one's own loss; and, every possible help and service should be accorded to them ungrudgingly.

From the above it will be clear how this Tradition embraces of every branch of Faith and why to act upon it sincerely is to fulfil all the obligations of Islam.

BELIEF IN DIVINE PREDESTINATION

In the Hadith Jibreel and in some other Ahadith we have come across references to predestination. We have learnt in passing that it is necessary to believe in predestination. Here some Ahadith are presented that deal with this subject in detail and reflect on its significance.

(٦٣/٦٣) عَنِ ابْنِ الدَّيْلَمِيِّ قَالَ اَتَيْتُ اُبَيَّ بْنَ كَعْبٍ فَقُلْتُ لَهُ قَدْ وَقَعَ فِيْ نَفْسِيْ شَيْئٌ مِنَ الْقَدْرِ فَحَدِّثْنِيْ لَعَلَّ اللّٰهَ اَنْ يُذْهِبَهُ مِنْ قَلْبِيْ، فَقَالَ لَوْ اَنَّ اللّٰهَ عَذَّبَ اَهْلَ سَمٰوَاتِهٖ وَاَهْلَ اَرْضِهٖ عَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ اَعْمَالِهِمْ ، وَلَوْ اَنْفَقْتَ مِثْلَ اُحُدٍ ذَهَبًا فِيْ سَبِيْلِ اللّٰهِ مَا قَبِلَهُ اللّٰهُ مِنْكَ حَتّٰى تُؤْمِنَ بِالْقَدْرِ وَتَعْلَمَ اَنَّ مَا اَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَاَنَّ مَا اَخْطَاَكَ لَمْ يَكُنْ لِيُصِيْبَكَ وَلَوْمُتَّ عَلٰى غَيْرِ هٰذَا لَدَخَلْتَ النَّارَ، قَالَ ثُمَّ اَتَيْتُ عَبْدَاللّٰهِ بْنَ مَسْعُوْدٍ فَقَالَ مِثْلَ ذَالِكَ ثُمَّ اَتَيْتُ زَيْدَ بْنَ ثَابِتٍ فَحَدَّثَنِيْ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَالِكَ (رواه احمد وابو داؤد، و ابن ماجة)

(63/63) Ibn al-Dailami has related that he once went to Ubayy ibn Ka'ab ﷺ [one of the well-known Companions] and said, "[The doctrine] of Divine predestination has made me uneasy in mind. So, please tell [me] something about it [whereby] Allah may remove my anxiety [and my heart may gain satisfaction in this regard]" Ubayy ibn Ka'ab replied. "Listen! If Allah plunges all the creatures of the heavens and the earth into punishment, He will not be unjust in His act, and if He favours all of them with His mercy, the mercy will be better than their deeds [i.e., it will only be His benevolence upon them and not the due recompense of their actions]. And listen! To believe in destiny is so very essential that even if you give away gold equal to Mount Uhud in the way of Allah, it will not find acceptance

with Him until you believe in Divine predestination and it is your firm conviction that whatever happens to you could not have been averted and whatever does not happen to you could not just have happened [i.e., everything that takes place has been fore-ordained by Allah and no alteration is possible in the plan determined by Him before-hand]. If you die holding a belief other than this, you will certainly go to Hell." [Ibn al-Dailami related] "After hearing it from Ubayy ibn Ka'ab, I went to Abdullah ibn Mas'ood and he, told me the same thing; then I went to Huzayfah and he told me the same thing; then I went to Zaid bin Thabit and he related the same thing to me as a Tradition of the Prophet."

(Musnad Ahmad, Abu Dawood and Ibn Majah)

Commentary: A common doubt which Satan implants in the hearts of the Believers is that when every event has been pre-determined by Allah how is it that while one person is living in ease and comfort in this world, the other is passing his days in want and misery, and why do some people go to Heaven and others to Hell? Should this misgiving assail anyone's mind, the best way to overcome it is to ponder over the supreme control Allah exercises over all creatures, as the Lord and Creator of the universe, and to think that an absolute Sovereign and Maker of the worlds like Him, who fashioned th entire design of existence out of nothing, is perfectly justified in treating any of His creatures in whatever way He likes. He cannot be called unjust by any code if He decides to punish everyone, and if He shows mercy to all, it will be nothing but His Benevolence because, after all, it is He who grants the good fortune of well-doing to the those who practise virtue.

Since Ibn al-Dailami was a truthful Believer and had a complete faith in the Glory and Omnipotence of Allah, the holy Companions ﷻ rovided a remedy for his dilemma by that belief in predestintion was so vitally important that if , without it, a person spent even as much gold in charity as a mountain, it would not be acceptable to Allah and he was destined to end up in Hell.

It should, however, be noted that only the doubts of the Believers can be dispelled in this way. For refuting objections raised by others regarding the concept of predetermination a

different approach will have to be made. They are advised to read books on scholastic theology. We, also, propose to shed more light on it in the pages to follow.

(٦٤/٦٤) عَنْ اَبِىْ خِزَامَةَ عَنْ اَبِيْهِ قَالَ قُلْتُ يَارَسُوْلَ اللهِ اَرَأَيْتَ رُقًى نَسْتَرْقِيْهَا وَدَوَاءً نَتَدَاوِىْ بِهٖ وَتُقَاةً نَتَّقِيْهَا هَلْ تَرُدُّ مِنْ قَدْرِ اللهِ شَيْئًا؟ قَالَ هِىَ مِنْ قَدْرِ اللهِ.
(رواه احمد والترمذى وابن ماجه)

(64/64) Abu Khizama has related from his father that he had narrated that he asked the Messenger of Allah ﷺ: "What do you say about the spell to which we take recourse in distress or the medicines we use to treat ourselves or the steps we take to ward-off an evil or misfortue? Do they change or annul what has been decreed by Allah?" The Prophet ﷺ replied, "These things, also, are a part of Divine predestination."

(Musnad Ahmad, Tirmizi and Ibn Majah)

Commentary: It shows that the efforts we make and the methods we adopt to realise an aim are also subject to Divine predestination. For instance, it is fore-ordained by Allah that such-and-such a person will be afflicted with such-and-such an ailment and such-and-such a medicine, or any other means, will cure him of it. As a little deliberation will show, the sacred Prophet ﷺ has, through one short sentence, answered many an objection raised and doubt expressed concerning the doctrine of fate.

(٦٥/٦٥) عَنْ عَلِيّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَحَدٍ اِلَّا وَقَدْ كُتِبَ مَقْعَدُهٗ مِنَ النَّارِ وَمَقْعَدُهٗ مِنَ الْجَنَّةِ قَالَ يَا رَسُولَ اللهِ أَفَلَا نَتَّكِلُ عَلٰى كِتَابِنَا وَنَدَعُ الْعَمَلَ؟ قَالَ اِعْمَلُوْا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهٗ اَمَّا مَنْ كَانَ مِنْ اَهْلِ السَّعَادَةِ فَسَيُيَسَّرُ لِعَمَلِ السَّعَادَةِ وَاَمَّا مَنْ كَانَ مِنْ اَهْلِ الشَّقَاوَةِ فَسَيُيَسَّرُ لِعَمَلِ الشَّقَاوَةِ ثُمَّ قَرَأَ، " فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى وَصَدَّقَ بِالْحُسْنٰى فَسَنُيَسِّرُهٗ لِلْيُسْرٰىo وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى وَكَذَّبَ بِالْحُسْنٰى فَسَنُيَسِّرُهٗ لِلْعُسْرٰىo
(رواه البخارى ومسلم)

(65/65) It is related by Sayyidina Ali ؓ that the Messenger of Allah ﷺ said: "For everyone of you the adobe of Heaven or Hell has been written already [i.e., it has been determined beforehand who will go to Heaven and who will go to Hell]."

The Companions ﷺ, asked, "Should we, then, rely upon the decree of fate and cease to make effort [meaning when everything has been settled beforehand why should we exert ourselves]?" "No", the Prophet ﷺ replied, "Go on striving because everyone is guided only to what he has been born for. Thus, he who is among the fortunate is guided towards virtuous deeds and he who is among the ill-fated is guided towards sinful deeds." The Prophet ﷺ recited the following verse of the Qur'an:

فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى،وَصَدَّقَ بِالْحُسْنٰى،فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ،وَاَمَّامَنْ م بَخِلَ وَاسْتَغْنٰى،وَكَذَّبَ بِالْحُسْنٰى،فَسَنُيَسِّرُهٗ لِلْعُسْرٰىo (الليل ٩٢:٥—١٠)

"As for him who giveth [his wealth] and is dutiful [towards Allah], and believeth in goodness; surely We will ease his way unto the state of ease. But as for him who hoardeth and deemeth himself independent, and disbelieveth in goodness; surely We will ease his way unto adversity." [Al Layl 92:5-10]

(Bukhari and Muslim)

Commentary: It has not only been determined beforehand for everyone whether he is going to end up in Heaven or Hell but the route of good or evil deeds by which he will each here has also been decreed by Allah. It has been predestinated that he who will go to Heaven because he performed such-and-such good deeds and he who will go to Hell will do so because ofpeforming such-and-such wicked deeds. Thus, good deeds have been fore-ordained for the dwellers of Heaven and evil deeds for the dwellers of Hell, and these can, therefore, neither be avoided nor prevented.

(٦٦/٦٦) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كُلُّ شَيْئٍ بِقَدَرٍ حَتّٰى الْعَجْزَ وَالْكَيْسَ. (رواه مسلم)

(66/66) It is related by Abdullah Ibn Umar ﷺ that the Messenger of Allah ﷺ said:" Everything is from fate, even intellect and stupidity."

(Muslim)

Commentary: Capability and fitness, skilfulness and efficiency and wisdom and intelligence are all determined by fate. In short, whatever a man is in this world, and in whichever state, has been

Divinely preordained.

(٦٧/٦٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَتَنَازَعُ فِى الْقَدْرِ فَغَضِبَ حَتّٰى احْمُرَّ وَجْهُهٗ حَتّٰى كَاَنَّمَا فُقِئَ فِىْ وَجْنَتَيْهِ حَبُّ الرُّمَّانِ فَقَالَ اَبِهٰذَا اُمِرْتُمْ اَمْ بِهٰذَا اُرْسِلْتُ اِلَيْكُمْ اِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِيْنَ تَنَازَعُوْا فِىْ هٰذَا الْاَمْرِ، عَزَمْتُ عَلَيْكُمْ عَزَمْتُ عَلَيْكُمْ اَنْ لَاتَنَازَعُوْا فِيْهِ. (رواه الترمذى)

(67/67) It is related by Sayyidina Abu Hurayrah "Once we were discussing the doctorine of predestination [in the Prophet's Mosque] when the Messenger of Allah came [and finding us engaged in the discussion], [He] became very angry till his face turned so red that it appeared that a pomegranate had been squeezed on his cheeks. He said, 'Is it what you have been commanded to do? Have I brought you this message [that you should discuss such vital and delicate issues as Divine predestination]? Beware! Communities before you were destroyed when they got into the habit of wranging over it. I make it binding upon you, with the invocation of the power of Allah, not to discuss this question'." (Tirmizi)

Commentary: Without doubt, the problem of predestination is a most delicate one. The Believer should, therefore, refrain from making it a subject of debate and argument if he fails to understand it. He must allay his doubts by telling himself that Allah and the Prophet have expounded it in that very manner and, hence, he puts his trust in it. The question is related to the Attributes of Allah, and it must, naturally, be intricate while, with us, the case is that we are unable to comprehend even so many problems and mysteries concerning the material world. Thus, when Allah and His Messenger have explained a truth [which is not easy for everyone to understand properly], the wisest course for those who fail to grasp its full significance but have affirmed faith in Islam is not to dispute it but to accept its reality, realising the limitations of their intellects.

The sacred Prophet was indignant, perhaps, because the Companions were under his guidance and they were learning

Faith directly from him; so when he saw them indulging in the folly he, naturally, felt very angry.

As for the observation that communities have been destroyed in the past due to the habit of entering into an argument over the question of predetermination, destruction, in the present context, denotes deviation and depravity. Both in the Qur'an and the Traditions the word 'destruction" has frequently been used in that sense. The inference that can, thus, be drawn from the Prophet's ﷺ remark is that doctrinal errors and misunderstandings crept into the earlier communities when they made the doctrine of Divine pre-ordination a matter of debate and argument, and, as history tells, among the Muslims, too, conceptual deviations began with the grown of this habit.

It must, however, be clear that debate and disputation has been prohibited in the above saying and not the seeking of guidance for one's own satisfaction from someone who may be worthy of it.

(٦٨/٦٨) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم كَتَبَ اللهُ مقَادِيْرَ الْخَلاَئِقِ قَبْلَ اَنْ يَّخْلُقَ السَّمٰوَاتِ وَالْاَرْضَ بِخَمْسِيْنَ اَلْفِ سَنَةٍ قَالَ وَكَانَ عَرْشُهٗ عَلَى الْمَاءِ. (رواه مُسلم)

(68/68) It is related by Abdullah ibn 'Amr ؓ that the Messenger of Allah ﷺ said: "fifty thousand years before the creation of the heavens and the earth Allah had written the destinies of all creatures. And at that time, His Throne was on water." (Muslim)

Commentary: A few points in this Tradition are, particularly, deserving of notice.

Firstly, what does the writing of destinies by Allah mean? It does not, evidently, denote that Allah had written down in the same way as we do by holding the pen in the hand and putting down something on paper or a tablet. To think like that would be to betray one's colossal ignorance of Allah's resplendent Glory and Magnificence. It is beyond our understanding to grasp the nature and reality of Divine Functions and Attributes, and since there is no separate vocabulary for it, we are compelled to use the same terms while speaking about them as have been devised to describe

our own activities and characteristics. Otherwise, there is as much difference between the nature and reality of Allah's Functions and Attributes and our own traits, actions and doings as between His Exalted Being and our humble selves.

Be that as it may, it is known only to the Almighty what the writing of destinies mentioned in the above saying actually means. Besides, in the Arabic language the act of determining or settling a thing is also spoken of as writing. Thus, in the Qur'an the enjoining of fasting as a religious duty has been set forth as:

Fasting is written to you,
(Al Baqarah, 2:183)

كُتِبَ عَلَيْكُمُ الصِّيَامُ
(البقره ٢:١٨٣)

And the prescribing of revenge as:

Revenge is written to you.
(Al Baqarah 2:178)

كُتِبَ عَلَيْكُمُ الْقِصَاصُ
(البقره ٢:١٧٨)

In the present Tradition, therefore, if the word 'written' is intended to convey the same meaning it will denote that Allah had determined the fate of all the creatures fifty thousand years before the creation of the heavens and the earth and ordained each and every even that was to take place. We are, further, strengthened in our view by the fact that in some accounts of the above saying the word Qaddar [determined] has been used in the place of Kataba [wrote][1].

It is worth remembering that expressions like 'pen' and 'tablet' that occur in some unauthentic reports concerning the writing of destiny have been borrowed from the Hebrew scriptures and have nothing to do with the genuine Traditions of the Prophet ﷺ.[2]

Moreover, the fifty thousand years mentioned in the Tradition can also signify a very long period of time. Such expressions are quite common in the Arabic language. It will, then, mean that Allah had determined the destineis of all created beings long, long before the creation of the heavens and the earth.

At the end of the Tradition it is stated that at that time the Throne of Allah was on water. It shows that Allah's Throne and water had been created by then.

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❶. Shah Waliullah has taken the same view in *Hujjatullah-u-Baligha* (Vol. I, p. 166)

❷. Hujjat

Writes Shah Waliullah: "Just as thousands of faces and details regarding them are stored up in our mind in the same way in some special faculty of the heaven of heavens (which may be compared to our own imagination) Allah has inscribed beforehand the doings and activities, deeds and behaviour and conditions and circumstances of all the creatures; in short, anything and everything that was going to happen in the world. Whatever is taking place in the world is, thus, preserved in this faculty of the heaven of heavens as innumerable faces and information relating to them are in our memory."

In his view, the writing of the destinies of all the creatures signifies nothing but this.

(٦٩/٦٩) عَنِ ابْنِ مَسْعُوْدٍ قَالَ حَدَّثَنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوْقُ اِنَّ خَلْقَ اَحَدِكُمْ يُجْمَعُ فِيْ بَطْنِ اُمِّهٖ اَرْبَعِيْنَ يَوْمًا نُطْفَةً ثُمَّ يَكُوْنُ عَلَقَةً مِثْلَ ذَالِكَ ثُمَّ يَكُوْنُ مُضْغَةً مِثْلَ ذَالِكَ ثُمَّ يَبْعَثُ اللهُ اِلَيْهِ مَلَكًا بِاَرْبَعِ كَلِمَاتٍ فَيَكْتُبُ عَمَلَهٗ وَاَجَلَهٗ وَرِزْقَهٗ وَشَقِيٌّ اَوْ سَعِيْدٌ ثُمَّ يُنْفَخُ فِيْهِ الرُّوْحَ فَوَالَّذِيْ لَا اِلٰهَ غَيْرُهٗ اِنَّ اَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ اَهْلِ الْجَنَّةِ حَتّٰى مَا يَكُوْنُ بَيْنَهٗ وَبَيْنَهَا اِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ اَهْلِ النَّارِ فَيَدْخُلُهَا وَاِنَّ اَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ اَهْلِ النَّارِ حَتّٰى مَا يَكُوْنُ بَيْنَهٗ وَبَيْنَهَا اِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ اَهْلِ الْجَنَّةِ فَيَدْخُلُهَا. (رواه البخاری ومسلم)

(69/69) It is related by Abdullah ibn Mas'ood ؓ that the Messenger of Allah ﷺ said to him: "The seed of everyone of you remains for forty days in the womb of his mother in the form of Nutfah[1] [i.e., during the first forty days it undergoes no significant change except that a little thickening of the blood takes place and this is what is called Nutfah], for another forty days it remains like a clot, and, then, for the same number of days, like a lump of flesh [when the formation of limbs and the growth of bone begins]. Then Allah sends down an angel with four things. The Angel writes down his action [on earth], his life-span, the time of his death, his provision and that whether he is Sa'eed[2] [fortunate] or Shaqi[3] [unfortunate]. The soul is

❶. Sperma Hominis
❷. Commonly means of good disposition'
❸. Antonym of Sa'eed

then, put into him. Thus, by the Being save Whom no one is worthy of worship and obedience, at certain times it happenes that someone of you performs the deeds of the dwellers of Heaven till there remains only the length of an arm between him and Paradise, and, then, what is decreed by Fate comes to the fore and he begins to perform the deeds of the dwellers of Hell, and, ultimately, makes his way to it [Hell]. And, at other times, someone of you performs the deeds of the dwellers of Hell till there remains only the length of an arm between him and Hell and, then, the decree of Fate comes to the fore and he begins to perform the deeds of the dwellers of Paradise, and, ultimately, makes his way to it [Paradise]." (Bukhari and Muslim)

Commentary: In this Tradition two things have been mentioned. At first, the few stages of the process of the creation of man are explained through which the embryo passes before the soul is breathed into it (and these stages have, perhaps been stated by way of an introduction). After that, the Prophet ﷺ tells us bout the Divine decree that is set down for every human being who is born, by the Angel appointed by Allah. It contains details regarding his deeds, duration of life, hour of death, sustenance and good or evil fortune.

From the general setting of the Tradition it appears that the main purpose of the Prohet ﷺ is to emphasise about this decree that it is final and immutable to the extent that a person who is written down as a dweller of Hell leads a life of piety and moral rectitude for a long time till he comes very close to Paradise, and, then, all of a sudden, he begins to perform evil deeds and dies in the state and ends up in Hell. In the same way, it also happens that a person who is marked out for Paradise spends his life for a long time in the manner of the people of Hell and comes so close to it that, speaking figuratively, only the length of an arm separates him from the infernal place, and, then, suddenly he steadies himself and begins to do virtuous deeds like the dwellers of Heaven and dies in that state and makes his abode in Paradise.

The lesson this Tradition imparts to us is that no one should be condemned positively as a dweller of Hell on account of his evil actions. One never can say what the pattern of his life will be in time to come. Likewise, if, by the grace of Allah, a person is

leading a life of virtue he should not be self-satisfied but always remain solicitious of a happy end.

(٧٠/٧٠) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ قُلُوْبَ بَنِيْ اٰدَمَ كُلُّهَا بَيْنَ اِصْبَعَيْنِ مِنْ اَصَابِعِ الرَّحْمٰنِ كَقَلْبٍ وَّاحِدٍ يُصَرِّفُهُ كَيْفَ يَشَاءُ ثُمَّ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ. (رواه مسلم)

(70/70) It is related by Abdullah ibn 'Amr ﷺ that the Messenger of Allah ﷺ said: "The hearts of all men are between the two fingers of Ar-Rahman (The Compassionate), like a single heart; He turns it in whatever driection He pleases." [The Prophet ﷺ then said]:

"O Alla! Turner of hearts! Turn my heart towards Thine obedience."

اَللّٰهُمَّ مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ

(Muslim)

Commentary: As we have pointed out earlier, since there is no special terminology for describing the Functions and Attributes of Allah, the same words and idions are used for it as have been evolved for describing human doings and characteristics. Thus, if it has been said in the above Tradition that the hearts of all men are between the two fingers of Allah, it only means that our hearts are entirely in His control, and He turns them in any direction he likes. It is similar to our own idiom of holding a person in the palm of one's hand which is used to denote one's complete authority over somebody.

From the foregoing Traditions concerning Divine predestination we conclude:

(i) Allah determined the fate of all created beings fifty thousand years before the creation of the heavens and earth and fore-ordained, in detail, everything that was going to happen.

(ii) When a person is in his mother's womb and four months have passed in that condition an Angel appointed by Allah sets down four things about him: life-span, deeds, provision and good fortune or evil.

(iii) God turns our hearts in whatever direction He likes.

In fact, these are the different stages and manifestations of Divine preordination and the real, eternal fate takes precedence over all of them. Shah Waliullah has discussed the whole things in a most lucid manner. Below we give the main point of his thesis:

Different stages of Divine Decree

(i) Before the beginning of time when nothing existed save Allah, and the heavens, earth, air, water and the Throne of the Almighty had not been created, Allah possessed a complete knowledge of the universe that was to come into being later. Thus, in that very period of eternity He had resloved to create the world according to the pattern that was in His timeless decision was the first stage of Divine predestination.

(ii) Then there came a time when water and the Throne of Allah had been created but not the heavens and earth [according to the Tradition No. 68, fifty thousand years before the creation of the heavens and earth][1] and Allah determined the destinies of all the creatures in accordance with the Eternal Destiny [i.e., He inscribed the detailed account of the fate of all the crated beings on the imagination of the heaven of heavens which, thus, it became its bearer]. This was the second stage of Divine predestination.

(iii) Next, when the process of the development of a man begins in his mother's womb and the time comes, after the passage of four months, of infusing the spirit into the fouetus, the Angel appointed by Allah prepares the scroll of his destiny, on the basis of the knowledge obtained from Him, which contains the details concerning his life-span, actions and doings, provision and felicity or ill-fortune. This is the third stage of Divine predestination.

(iv) Aftewards, whatever a person wants to do, he does so by the command of Allah, as it is stated in Tradition No 70 that the hearts of all men are in the control of Allah and He turns them in any direction he likes.

This is the fourth stage of Divine prederermination.

It should not be difficult to realise the significance of the

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❶. Which, in our veiw, denotes thoudsands of years. Translator.

various Traditions on Divine predetermination if the above is kept in the mind.

Misgivings- The doubts generally expressed about the doctrine of predestinatin can be summed up as follows:-

(i) If everything, good or evil, that happenes in the world has been determined beforehand by Allah, the responsibility for all the wicked along with the virtuous deeds will also rest with Him.

(ii) When every event has been decreed in advance by Allah and What He has fore-ordained is unalterable, a man is bound to act according to what has been appointed beforehand and he should, therefore, neither be rewarded nor punished for his actions.

(iii) If all events have been predetermined by Allah and are inevitable, it is futile to exert oneself for anything, whether of this world or the next.

On reflection, however, it will appear that all the objections and arguments are due, basically, to a faulty understanding of the concept of predestination.

As we have seen already, Divine predetermination is in accordance with the eternal knowledge of Allah and whatever is taking place in the world, no matter how, why and when, was in His timeless knowledge exactly in the same manner and it had been appointed by Him to happen at that very time and in that very way.

Should we ponder over our action we will find that whatever we do in this world, wicked or virtuous, is by our own volition. If before taking a step or performing a deed we care to think a little, it will seem that it lies in our power to do so or not. In spite of this freedom and authority, we decide to do it or not by means of the will to given to us by Allah and our action is in keeping with tthat decision. Thus, before the beginning of time Allah was fully aware of how we were going to do what we do in the present world by our own power of consicious decision and intention, and, He fore-ordained them in the same manner. Allah has predestined not only our actions but also the will and volition through which they are carried out. Divine predestination, therefore, does not merely means that such-and-such a person will do this or that good or evil act but also that he will do so out of his own choice and discretion,

and, then, such-and-such results will follow and he will receive such a reward or punishment.

The limited control we have over our actions and through which we decide about doing a thing or not is also determined by fate. The responsibility for our deeds rests with it and it is because of it that we are accountable for our doings. The Divine scheme of Requital and Recompense is based upon nothing aside of it.

Predestination does not deny or nullify the power or freedom to decide and choose. It proves and strengthens it and makes it more valid. We, as such, are helpless beings as a result of it nor does the responsibility of our actions lie with Allah.

In the same way, the aims and objects for the attainment of which we make efforts in this world have also been related to the same efforts by fate.

In brief, only this much is not predetermined that such a thng will be obtained by such-and-such a person but the means and manner by which it is going to be obtained is also predetermined.

The whole chain of cause and effect is exactly the same in Divine predestination as it is in the present world.

To imagine, therefore, that whatever is fated will happened in any case and it is futile to try and exert oneself is contrary to the real significance of the doctrine of predestination. This is the substance of what the Prophet ﷺ has said in Traditions Nos. 64 & 65 in reply to the questions put to him by the Comanions ﷺ.

If these facts are borne in mind then Insha Allah such doubts will not arise.

وَاللّٰهُ يَهْدِىْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

(And Allah guides whom He will to Straight Path)

LIFE AFTER DEATH
BARZAKH, LAST DAY, THE HEREAFTER

Some Basic Principles

Before taking up Traditions concerning life after death it will be advisable to keep a few fundamental points in view. It will be easier then to understand the import of the Traditions and the doubts that are so common in this regard, in the modern materialistic time, will not arise.

(i) The special function of the Prophets عليهم السلام [for which they are sent] is to tell us about the truths we cannot know on our own, through it is essential to have knowledge of them. They are beyond the reach of our intellects.

(ii) A unique source of authentic knowledge for the Prophets عليهم السلام, which is not availabe to the common people, is Divine revelation. It is by this means that they holy Prophets عليهم السلام obtain knowledge of things we cannot become aware of through our own eyes, ears or understanding in the same way as anyone possessing a telescope can see remote objects that are not visible to others.

(iii) To believe in anyone as Prophet and to accept him as such means the unequivocal acknowledgement of the truth that whatever he says about things we do not know or cannot see ourselves is from the knowledge vouchesafed to him by Allah and that every word of it is true. There is no question of doubting the genuineness and accuracy of what the Prophet teaches or reveals.

(iv) The Prophets never tell anything that is opposed to reason. It is a different matter that our intellectual facilities may not be capable of understanding independently the principles and doctrines expounded by them. It could, of course, not be otherwise because if the Prophets were merely to teach the truths we could ourselves perceive throught study and observation their coming

would have no meaning.

(v) There is nothing in what the Prophets have said about life after death, i.e., *Barzkah* [the intervening period betwen death and resurrection] and Furturity that may not be logically feasible. It does, however, contain certain truths which we can not know ourselves and since a similitude of these things does not exist in the material world we, naturally, fail to comprehended them the way we do the visible objects that surround us here.

(vi) The range and strength of the natural means of knowledge and perception that have been granted to us, like the eyes, ears, nose and intellect in very limited. Our everyday experience is that with the aid of modern scientific instruments we can come to know of things that could not be imagined in the past. For example, the microbes present in water or blood can, today, be seen through the miscroscope. We can hear the voice coming from thousands of miles over the wireless, and with the help of knowledge derived from book the human mind can reflect to a much greater extent than what it could on the basis of information acquired through the physical faculties like hearing and seeing. It shows that to reject a truth simply on the ground that we do not see, hear or understand it today is patently wrong and erroneous. As the Qur'an tells:

And of knowledge ye have been vouchsafed but little. (Al Isra'i 17:85)

وَمَآ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا (الاسراء ١٧:٨٥)

(vii) Man is made up of two things: the body which is visible and the soul which, though it cannot be seen, is accepted by eveyone as a reality. Moreover, the relation between them in this world is such that whatever condition of pain or pleasure, suffering or happiness, comes to pass here happens primarily to the body and the soul is affected by it only secondarily. Thus, when a person is hurt or gets burnt by fire, the injury or burn is related directly to the body but his soul also feels the agony of it. Similarly, the pleasures of eating and drinking appertain to the body but the soul, too, participates in them.

In the material world, therefore, body is the main thing and the soul, so to speak, is subservient to it. But if we bestow some though on what the Qur'an and the Traditions tell about the

Hereafter, we will realise that it will be the other way round in the life to come. In the future existence, all the good and bad things will happen diectly to the soul and the body will be affected by them simply in the second place. Allah has created a likeness of it in the present world as well [probably in order to make it easier for us to appreciate this essential fact]. It is the dream. Everyone who is mentally normal often sees in his life dreams which give him intense pain or pleasure. But the pain or pleasure in the dream is, in fact, related to the soul and the body is affected only indirectly by it. For instance, when a person dreams that he is eating a delicious food, he does not see that he is doing so with his soul or imagination but with the mouth with which he usually eats in the waking state. Likewise, when he dreams that someone is beating him, he does not see that it is his soul which is being beaten but the body and his body feels the hurt is the same way as it does in the waking hours though whatever happens in the dream is to the soul and the body is affected only secondarily. Occasionally, the body feels the effects of the strokes or blows so strongly that marks of injury are actually found on it when one wakes up.

Anyhow, the nature of whatever one sees in a good or bad dream is that it happens directly to the soul and its effect is felt by the body only in the second place. That is why, even a person lying next to him who dreams does not see any sign of what he is passing through physically, the reason being that we, in this world, can observe only such states as are related directly to our physical self. In the same manner, the nature of what is going to happen to virtuous or wicked people during the state of *Barzakh* [a few details of which are given in the sayings of the Prophet ﷺ we will now discuss] is that it will directly befall the soul and the body will feel its effect in the indirect way.

It is hoped that after knowing the difference between the present world and Barzkah the trivial doubts and questions will not arise which are typical to the skeptical or unintelligent people about the Traditions pertaining to the interrogation of the dead and the reward and punishment of the grave.

(A) Barzakh

(٧١/٧١) عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ يَاتِيْهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُوْلَانِ لَهُ مَنْ رَبُّكَ؟ فَيَقُوْلُ رَبِّيَ اللهُ فَيَقُوْلَانِ لَهُ مَادِيْنُكَ؟ فَيَقُوْلُ دِيْنِيَ الْإِسْلَامُ ، فَيَقُوْلَانِ لَهُ مَا هٰذَا الرَّجُلُ الَّذِىْ بُعِثَ فِيْكُمْ؟ فَيَقُوْلُ هُوَ رَسُوْلُ اللهِ فَيَقُوْلَانِ لَهُ وَمَا يُدْرِيْكَ؟ فَيَقُوْلُ قَرَأْتُ كِتَابَ اللهِ فَآمَنْتُ بِهٖ وَصَدَّقْتُ، فَذَالِكَ قَوْلُهُ " يُثَبِّتُ اللهُ الَّذِيْنَ اٰمَنُوْا بَالْقَوْلِ الثَّابِتِ الآيَه" قَالَ فَيُنَادِىْ مُنَادٍ مِنَ السَّمَاءِ اَنْ صَدَقَ عَبْدِىْ فَافْرِشُوْهُ مِنَ الْجَنَّةِ وَالْبِسُوْهُ مِنَ الْجَنَّةِ وَافْتَحُوْلَهُ بَابًا اِلَى الْجَنَّةِ وَفَيُفْتَحُ لَهُ ، قَالَ فَيَاتِيْهِ مِنْ رَوْحِهَا وَطِيْبِهَا وَيُفْتَحُ لَهُ فِيْهَا مُدَّبَصَرِهٖ. وَاَمَّاالْكَافِرُ فَذَكَرمَوْتَهُ قَالَ وَيُعَادُ رُوْحُهُ فِيْ جَسَدِهٖ وَيَاتِيْهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُوْلَانِ مَنْ رَبُّكَ؟ فَيَقُوْلُ هَاه هَاه لَا اَدْرِىْ فَيَقُوْلَانِ لَهُ مَادِيْنُكَ؟ فَيَقُوْلُ هَاه هَاه لَا اَدْرِىْ، فَيَقُوْلَانِ مَاهٰذَا الرَّجُلُ الَّذِىْ بُعِثَ فِيْكُمْ؟ فَيَقُوْلُ هَاه هَاه لَااَدْرِىْ ، فَيُنَادِىْ مُنَادٍ مِنَ السَّمَاءِ اَنْ كَذِبَ فَافْرِشُوْهُ مِنَ النَّارِ وَالْبِسُوْهُ مِنَ النَّارِ وَافْتَحُوْا لَهُ بَابًا اِلَى النَّارِ قَالَ فَيَاتِيْهِ مِنْ حَرِّهَا وَسَمُوْمِهَا قَالَ وَيُضَيِّقُ عَلَيْهِ قَبْرُهُ حَتّٰى تَخْتَلِفَ فِيْهِ اَضْلَاعُهُ ثُمَّ يُقَيَّضُ لَهُ اَعْمٰى اَصَمُّ مَعَهُ مِرْزَبَةٌ مِنْ حَدِيْدٍ لَوْ ضُرِبَ بِهَا جَبَلٌ لَصَارَ تُرَابًا فَيَضْرِبُهُ بِهَا ضَرْبَةً فَيَصِيْحُ صَيْحَةً يَسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اِلَّا الثَّقَلَيْنِ فَيَصِيْرُ تُرَابًا ثُمَّ يُعَادُ فِيْهِ الرُّوْحُ. (رواه احمد و ابو داؤد)

(71/71) It is related by Bara ibn 'Azib ﷺ that the Messener of Allah ﷺ said [while speaking about the interrogation of the dead and the reward and punishment of the grave]: "When a faithful bondsman of Allah departs from this world and arrives in the world of Barzakh [i.e., is buried in the grave], angles come to him [and] they make him sit up and ask, 'Who is your Lord?' The bondsman replies, 'Allah is my Lord.' The angels, thereafter, ask, 'What is your Faith?' He replies, 'Islam is my faith.' The angels, then, enquire from him, 'What do you think of the man who was raised up among you [as the Prophet]?' 'He is the true Messenger of Allah,' the bondsman replies. The angels then ask, 'Who told it to you [i.e., how did you come to know about the mission of the Prophet?' He replies, 'I read the Book of

Allah [and from it I learnt that Muhammad ﷺ is the Messenger of Allah].' The Prophet ﷺ, then remarked that 'this is the reply of the faithful Believers about which it has been said in the Qur'an.

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِى الْحَيٰوةِ الدُّنْيَا وَفِى الْاٰخِرَةِ.

(ابراهيم ١٤:٢٧)

Allah confirmeth those who believe by a firm saying [i.e., by a correct faith and a correct reply] in the life of the world and in the Hereafter.' (Ibraim 14:27)

"Afterwards, the Prophet ﷺ observed, '[When the truthful Believer gives the correct replies to the aforementioned questions of the angels], a herald proclaims from the heavens [i.e., it is announced from the heavens on behalf of Allah]: 'My bondsman has speaken the right thing and gave the correct answers. So, lay out the carpet of Paradise for him and dress him up in the robe of Paradise.' Thereupon, the door is opened through which comes the cool and fragrant breeze of Paradise and Paradise is stretched for him as far as the eye can see [i.e., the curtains are lifted so that he can revel, in full measure, in the wonderful sights of Heaven].'

"After it, the Prophet ﷺ said about the death of the Unbeliever [infidel]. He said, [After his death], the soul is returned to his body and two angels also come to him who make him sit up and ask, 'Who is your Lord?' He replies, 'Alas! I know nothing.' The angels, then, enquire from him, 'What was your Faith?' He, again, replies, 'Alas! I know nothing.' The angels, further, ask, 'What do you think of the man who was raised up among you [as the Prophet]?' He, again, says, 'Alas! I know nothing.' After these questions and answers a herald proclaims from the heavens [on behalf of Allah], 'He is a liar. [The innocence he professes is false for he was really a denier of the Oneness of Allah, of His faith-Islam-and of His truthful Prophet]. So lay out for him the carpet of Hell and dress him up in the robe of Hell and open a door for him in the direction of Hell.' [All this will, then, be done]. [The Prophet ﷺ went on to say]: 'The heat of Hell and its leaping flames and scorching wind will reach him incessantly [through the door], and his grave will be made extremely narrow and it will press him so hard that his ribs will

move from one side to the other. After that, an angel will be appointed for his punishment who will neither see nor hear anything. he will be carrying a hammer of iron, a stroke of which can reduce a mountain to a heap of ashes. With the hammer the angel will strike him once and He will scream so loudly that all the things that exist between the East and the West except men and jinn will hear it. At this stroke he will turn into dust, and, then, the soul will be put into him again."

(Musnad Ahmad and Abu Dawood)

(٧٢/٧٢) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنّ الْعَبْدَ اِذَا وُضِعَ فِيْ قَبْرِهٖ وَتَوَلّٰى عَنْهُ اَصْحَابُهٗ اِنَّهٗ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ اَتَاهُ مَلَكَانِ فَيُقْعِدَانِهٖ فَيَقُوْلَانِ مَاكُنْتَ تَقُوْلُ فِيْ هٰذَا الرَّجُلِ لِمُحَمَّدٍ فَاَمَّا الْمُؤْمِنُ فَيَقُوْلُ اَشْهَدُ اَنَّهٗ عَبْدُ اللهِ وَرَسُوْلُهٗ فَيُقَالُ لَهٗ اُنْظُرْ اِلٰى مَقْعَدِكَ مِنَ النَّارِ قَدْ اَبْدَ لَكَ اللهُ بِهٖ مَقْعَدًا مِنَ الْجَنَّةِ فَيَرَاهُمَا جَمِيْعًا وَاَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيُقَالُ لَهٗ مَا كُنْتَ تَقُوْلُ فِيْ هٰذَا الرَّجُلِ فَيَقُوْلُ لَا اَدْرِيْ كُنْتُ اَقُوْلُ مَا يَقُوْلُ النَّاسُ فَيُقَالُ لَهٗ مَا دَرَيْتَ وَلَا تَلَيْتَ وَيُضْرَبُ بِمَطَارِقَ مِنْ حَدِيْدٍ ضَرْبَةً فَيَصِيْحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيْهِ غَيْرُ الثَّقَلَيْنِ. (رواه البخارى و مسلم واللفظ للبخارى)

(72/72) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "When [after death] the bondsman is buried in the grave and his friends [i.e., those who came with his funeral] depart [but they are still so near that he can hear their footsteps], two angels come to him and make him sit up and, then, ask, 'What did you say about the man [i.e., about the holy Prophet]?' Thus, if the bondsman is a Believer he replies, '[I have always testified and even now] I testify that he is the slave and the truthful Messenger of Allah. [On hearing it, the angels say], 'See also the place that was going to be your abode in Hell [if you had not affirmed belief]. Now, instead of it, Allah has granted to you a place in paradise [which is this]. See it also [i.e., both the places of Heaven and Hell will be brought before him].' He will, thus, see them at the same time. Similarly, he who is a hypocrite or an infidel is, also, asked [after his death] about the Prophet ﷺ as to what he thought of him. The hypocrite or the infidel replies, 'I

myself do not know anything about him. I only used to repeat what the others said.' So, he will be told, 'You neither knew yourself nor followed the example [of those who believed after knowing]', and will be beaten with the clubs of iron due to which he will scream so loudly that everything nearby will hear it except men and jinn." (Bukhari and Muslim)

Commentary: From the preceding Tradition it appears that the angels will ask three questions from the dead person while in the present saying only one question is mentioned. The reason is that this one question cover the other two and the reply to it denotes the replies to them as well. Thus, is some accounts only one question is stated.

We have emphasised it as an elemantary principle already and wish to bring it to the notice of the readers again that the Traditions of the Prophet ﷺ are not in the nature of wirtten discourses but informal talks, and in the conversation of a teacher or benefactor it is quite natural that, sometimes, a thing is described in full detail, and sometimes, only a few aspects of it are discussed.

In the above report, as also in a few others, the word 'grave' has been used but it does not apply only to those who are buried after death. It is merely for the reason that the general practice was to bury the dead and this method of the disposal of dead bodies was common. Otherwise, the interrogatin by the angels takes place with everyone who dies, no matter whether he is buried in the grave or cremated or his dead body is immersed in the river or eaten up by carnivarous birds and animals. As we have seen earlier, all this [the interrogation etc.] happens to the soul, and the body, wherever it may be, is affacted only indirectly by it. The example of the dream is quite sufficient to bring home the truth, for also a dead body sometimes remains lying before us for three or four days and yet no sound of the questions and answers is heard by anyone. In the dream, too, all sorts of things happen to a man, he talks, eats and drinks but no evidence of it is noticed by those around him.

It can, also, be argued that when there is no opening or any other way of entering into a grave, how do the angels reach there? But only the unknowing who imagine the angels to be made of flesh

and bones like themselves can raise such a question. The angels do not need an entrance or a doorway for coming into or going out of a place. Just as the rays of sun pass through a sheet of glass, the angels, by reason of the powers ranted to them by Allah, go past the walls of bricks and stones.

(٧٣/٧٣) عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحَدَكُمْ اِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ اِنْ كَانَ مِنْ اَهْلِ الْجَنَّةِ فَمِنْ اَهْلِ الْجَنَّةِ وَاِنْ كَانَ مِنْ اَهْلِ النَّارِ فَمِنْ اَهْلِ النَّارِ فَيُقَالُ هٰذَا مَقْعَدُكَ حَتّٰى يَبْعَثَكَ اللهُ اِلَيْهِ يَوْمَ الْقِيٰمَةِ. (رواه البخاری ومسلم)

(73/73) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "When anyone of you dies, the place that is going to be his [final] dwelling-place is brought before his eyes every morning and evening. If he is among the dwellers of Paradise, the place in Paradise [that is going to be his is shown to him every morning and evening], and if he is among the dwellers of Hell, and the place in hell [that is going to be his is shown to him every morning and evening], and it is said to him: 'This is going to be your permanent abode [and it will be so] when Allah will raise you up on the Day of Resurrction." (Bukhari and Muslim)

Commentary: It is not possible, in the present world, to form an idea of the rare joy the dwellers of Heaven will experience on seeing their eternal dwelling place and the excessive pain and grief the dwellers of Hell will feel on seeing their permanent abode.

(٧٤/٧٤)عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ اَنَّهُ كَانَ اِذَا وَقَفَ عَلٰى قَبْرٍ بَكٰى حَتّٰى يَبُلَّ لَحِيَتَهُ فَقِيْلَ لَهُ تَذْكُرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِيْ وَتَبْكِيْ مِنْ هٰذَا فَقَالَ اِنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْقَبْرَ اَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْاٰخِرَةِ فَاِنْ نَجَامِنْهُ فَمَا بَعْدَهُ اَيْسَرُ مِنْهُ وَ اِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ اَشَدُّ مِنْهُ، قَالَ وَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْتُ مَنْظَرًا قَطُّ اِلَّا وَالْقَبْرُ اَفْظَعُ مِنْهُ. (رواه الترمذی وابن ماجه)

(74/74) It is narrated by Sayyidina Uthman ﷺ that he used to weep much when he stood by a grave, to the extent that his beard became wet with tears. On being asked [how it was] that

he did not weep when he remembered Heaven and Hell but cried so bitterly because of the grave, he explained that the Messenger of Allah ﷺ used to say: "The grave is the first stage among the stages of the Hereafter. Thus, if a person obtains deliverance from it, the other stages are easier, and if a person fails to obtain deliverance from the stage of the grave, the other stages are more difficult." The Messenger of Allah ﷺ also used to say: "No sight which I have seen is more dreadful than the sight of the grave." (Tirmizi and Ibn Majah)

Commentary: Whenever Sayyidina Uthman ؓ passed by a grave words of the Prophet ﷺ [reproduced above] came to his mind and he began to weep out of fear and anxiety.

(٧٥/٧٥)عَنْ عُثْمَانَ رَضِيَ اللهُ عَنه قَالَ كَانَ النّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ اِسْتَغْفِرُوْ الِاَخِيْكُمْ ثُمَّ سَلُوْالَهُ بِالتَّثْبِيْتِ فَاِنَّهُ اْلآنَ يُسْاَلُ. (رواه ابو داؤد)

(75/75) Sayyidina Uthman ؓ reported that it was the practice of the Prophet ﷺ that after he had finished with the burial of a dead body, he would stand by the side of the grave and say, "Pray to Allah for forgiveeness for this brother of yours and also that He may see him steadfast in the replies to the questions for now the interrogation will take place." (Abu Dawood)

(٧٦/٧٦) عَنْ جَابِرٍ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِلىٰ سَعْدِ بْنِ مَعَاذٍ حِيْنَ تُوَفِّيَ فَلَمَّاصَلّٰے عَلَيْهِ رَسُوْلُ اللهِ صَلّى اللهُ عَلَيْهِ وَسَلّمَ وَوُضِعَ فِيْ قَبْرِهٖ وَسُوِّيَ عَلَيْهِ سَبّحَ رَسُوْلُ اللهِ صَلّٰے اللهُ عَلَيْهِ وَسَلَّمَ فَسَبَّحْنَا طَوِيْلاً ثُمَّ كَبَّرَ فَكَبَّرْنَا فَقِيْلَ يَا رَسُوْلَ اللهِ لِمَ سَبّحْتَ ثُمَّ كَبّرْتَ فَقَالَ لَقَدْ تَضَايَقَ عَلىٰ هٰذَا الْعَبْدِ الصّالِحِ قَبْرُهٗ حَتّٰى فَرَّجَهُ اللهُ عَنْهُ. (رواه احمد)

(76/76) It is reported by Sayyidina Jabir ؓ that when Sayyidina Sa'd ibn Mu'az ؓ died they participated in his funeral with the Messenger of Allah ﷺ. When the Prophet ﷺ led his funeral salah and the grave was levelled after burying him, he said: سبحٰن الله، سبحٰن الله (Allah is without blemish," twice). Then he kept saying الله اكبر (Allah is Greatest). So, they too imitated him and said *Allahu Akbar* repeatedly. Then, someone asked him,

"O Messenger of Allah! Why did you glroify Allah and then extol Him?" So, he said, ":The grave was pressed on this pious slave of Allah (and he felt pain) till Allah corrected that condition (and made the grave spacious removing his pain). (Ahmad)

Commentary: Sayyidina Sa'd ibn Mu'az ﷺ was a well known Ansar Companion who had taken part in the Battle of Badr. He died in 5 A. H. The Prophet ﷺ is quoted in another Hadith to have said about him, "Seventy thousand angels participated in his funeral and the doors of the Paradise are opened for him." In spite of that he had to face hardship in the grave (though it was removed forthwith). There is caution and a lesson for us in this:

اللهم ارحمنا، اللّٰهم احفظنا

(O Allah! Have mercy on us. O Allah! Protect us).

(٧٧/٧٧) عَنْ اَسْمَاءَ بِنْتِ اَبِيْ بَكْرٍ قَالَتْ قَامَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطِيْبًا فَذَكَرَ فِتْنَةَ الْقَبْرِالَّتِيْ يُفْتَنُ فِيْهَا الْمَرْءُ فَلَمَّا ذَكَرَ ذَالِكَ ضَجَّ الْمُسْلِمُوْنَ ضَجَّةً. (رواه البخارى)

77 (77) It is related by Sayyidah Asma binti Abu Bakr رضى الله عنهما that the Messenger of Allah ﷺ once delivered a sermon in which he spoke of the trial everyone who dies has to submit himself to. Thus, when he spoke about it, all the Muslims screamed with fear nd there was loud lamentation. (Bukhari)

(٧٨/٧٨)عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ بَيْنَا رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَائِطٍ لِبَنِي النَّجَّارِ عَلٰى بَغْلَةٍ لَهُ وَنَحْنُ مَعَهُ اِذْ حَادَتْ بِهِ فَكَادَتْ تُلْقِيْهِ وَاِذَااَقْبُرٌ سِتَّةٌاَوْخَمْسَةٌ فَقَالَ مَنْ يَعْرِفُ اَصْحَابَ هٰذِهِ الْاَقْبُرِقَالَ رَجُلٌ اَنَا قَالَ فَمَتٰى مَاتُوْاقَالَ فِي الشِّرْكِ فَقَالَ اِنَّ هٰذِهِ الْاُمَّةَ تُبْتَلٰى فِيْ قُبُوْرِهَافَلَوْلَا اَنْ لَا تَدَافَنُوالَدَعَوْتُ اللهَ اَنْ يُسْمَعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِيْ اَسْمَعُ مِنْهُ ثُمَّ اَقْبَلَ عَلَيْنَا بِوَجْهِهٖ فَقَالَ تَعَوَّذُوْا بِاللهِ مِنْ عَذَابِ النَّارِ قَالُوْا نَعُوْذُ بِاللهِ مِنْ عَذَابِ النَّارِ قَالَ تَعَوَّذُوْا بِاللهِ مِنْ عَذَابِ الْقَبْرِ قَالُوْا نَعُوْذُ بِاللهِ مِنْ عَذَابِ الْقَبْرِ قَالَ تَعَوَّذُوْا بِاللهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ قَالُوْا نَعُوْذُ بِاللهِ مِنَ الفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا

بَطَنَ قَالَ تَعَوَّذُوْا بِاللهِ مِنْ فِتْنَةِ الدَّجَّالِ قَالُوْا نَعُوْذُ بِاللهِ مِنْ فِتْنَةِ الدَّجَّالِ.

(رواه مسلم)

(78/78) Zaid ibn Thabit ﷺ narrated that once while the Messenger of Allah ﷺ was passing through a grove owned by the tribe of Banu Najar, seated on his mule, the mule unexpectedly turned its course [and it seemed] that it would throw him down. All of a sudden, five or six graves came into view. The Prophet ﷺ enquired, 'Does, anyone know who are burried in these graves" 'I do', replied one of the Companions. 'When did they die?' The Prophet asked. The Companion repied, 'During the days of Ignorance.' The Prophet ﷺ remarked, 'They are undergoing punishment in the grave. Were I not afraid that you would no more bury your dead, I would have prayed to Allah to let you hear a part of the chastisement of the grave that I hear now. After saying this the Prophet ﷺ turned towards us and observed, seek the protection of Allah. We all said, 'We seek the protection of Allah from the chastisement of Hell!' The Prophet ﷺ then, said, 'Seek the protection of Allah from the chastisement of the grave.' We all said, 'We seek the protection of Allah from the chasisement of the grave.' The Prophet ﷺ, then, said, 'Seek the Protection of Allah from every mischief, manifest as well as hidden.' We all said, 'We seek the protection of Allah from every mischief, manifest as well as hidden.' The Prophet ﷺ, then said, 'Seek the protection of Allah from the [gravest] mischief of Dajjal.' We all said, 'We seek the protection of Allah from the mischief of Dajjal." (Muslim)

Commentary: From the earlier Traditions we have learnt that Allah has kept the chastisement of the grave concealed from men and jinn. They do not come to know about it at all, but the other creatures become aware of it to some extent. The above Tradition, also, shows that the punishment which was being inflicted on the persons buried in the grave of Banu Najar was perceived not by the Companions ﷺ of the Prophet ﷺ but by the mule on which he was riding. The wisdom of it is plain. If all of us could see or hear what went on in the grave, the doctrine of 'Faith in the Unseen', would be rendered meaningless and the entire functioning of the universe would be thrown into disorder. When a friend or relative of ours is in distress we find it hard to concentrate on anything.

What to speak of any other thing, mothers would not be able to suckle their children if the punishment of the grave was made known or visible to us.

The Tradition, further, tells that the shrieks that were rising from the graves were heard by the Prophet ﷺ but his Companions ؓ could not hear them in the least degree. It was akin to the fact that often the Angel of Revelation brought a Divine revelation to the Prophet ﷺ in the presence of the Companions ؓ but they failed to see or hear him. People who are accustomed to receiving an inspirtion from Allah will have little difficulty in appreciating it but even commoners like us can obtain some idea of it from the example of the dream.[1]

The Prophet's ﷺ remark "Were I not afraid that you would no more bury your dead, I would have prayed to Allah to let you hear a part of the chastsement of the grave that I hear now denotes that he feared that if Allah made known to them the nature of the punishment of the grave and they heard the screams of those receiving punishment, they would be seized with the fear of death, and it would not be possible for them to bury their dead. That is why, he did not pray to the Almighty for it.

Lastly, the Prophet ﷺ has advised the Companions ؓ to beg the protection of Allah. This is a moral teaching that instead of trying to see or hear the punishment of the grave the Believers should do their utmost to save themselves from it. Protection from the chastisement and calamity, rests, indeed, with Allah. We should, therefore, always beseech Him for refuge against the punishment of the grave, and of Hell, and against all the manifest

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❶. The common practice of Allah is that the happenings of the grave are kept concealed from men and jinn. We cannot have a first-hand knowledge of them. But it does not rule out the possibility of some aspects of the reward or punishment handed out to a dead person in the grave being revealed to someone by Allah as an extraordinary measure. In *Kitab-ur-Rooh*, Ibn Qaiyyim remarks, after narrating a number of incidents of a like nature, "There are countless events like these which cannot be mentioned in the present book due to want of space. But they all belong to the category of the reward and chastisement of the grave being shown occasionally by Allah to His chosen slaves in the waking state. As for experiencing such happenings in a dream, reports of it are so numerous that it would take several volumes to record them. But it is the habit of the athesits and infidels to refute the truths they are not aware of or whose knowledge has not been vouchsafed to them."

and hidden calamiteis, particularly against the greatest of them all, that of Dajjal. And we should strive to keep away from the iniquities that are likely to bring on the grievous penalty of the Hereafter.

اَللّٰهُمَّ اِنَّا نَعُوْذُ بِکَ مِنْ عَذَابِ الْقَبْرِ وَنَعُوْذُ بِکَ مِنْ عَذَابِ النَّارِ وَنَعُوْذُ بِکَ مِنَ الفِتَنِ مَا ظَهَرَ مِنهَا وَمَا بَطَنَ وَنَعُوْذُ بِکَ مِنْ فِتْنَةِ الدَّجَّالِ.

O Allah! We seek refuge in Thee from the punishment of Hell, and from the punishment of the grave, and from the mischiefs, both manifest and hidden, and from the calamity of Dajjal.

(B) Last Day

(٧٩/ ٧٩) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بُعِثْتُ اَنَاوَالسَّاعَةُ كَهَاتَيْنِ. (رواه البخارى ومسلم)

(79/79) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "I and the Last Hour are like these two fingers." (Bukhari and Muslim)

Commentary: The Prophet ﷺ, after showing the index and middle fingers of his hand, observed that his raising up and the Last Day were as close to each other as they were. What he perhaps, intended to convey was that all the eras Allah had ordained for the world had come to an end. It was the last era that had commenced with him and would terminate with the Hour [i.e., Doomsday]. No Prophet was going to be sent down now nor would a new community be raised. We should, as such, not be heedless of the Resurrection imagining that it was far away.

(٨٠/٨٠)عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلّى اللهُ عَلَيْهِ وَسَلّمَ مَثلُ هٰذِهِ الدُّنْيَا مِثْلُ ثَوْبٍ شُقَّ مِنْ اَوَّلِهِ اِلىٰ اٰخِرِهٖ فَبَقِيَ مُتَعَلِّقًا بِخَيْطٍ فِيْ اٰخِرِهٖ فَيُوْشَکُ ذَالِکَ الْخَيْطُ اَنْ يَّنْقَطِعَ. (رواه البيهقى فى شعب الايمان)

(80/80) It is narrated by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "The example of this world is like the garment that is torn from end to end except a threrad at the corner holds it together. That thread too is on the point of severing." (Baihaqi)

Commentary: Like the preceding Hadith, this too discloses the

nerness of the Last Day. We must not imagine that it is very far and be neglectful of it. Rather, we must believe it to be very near and make preparations for it.

(٨١/٨١)عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ قَبْلَ اَنْ يَّمُوْتَ بِشَهْرٍ تَسْأَلُوْنِّيْ عَنِ السَّاعَةِ وَاِنَّمَاعِلْمُهَاعِنْدَاللهِ وَاُقْسِمُ بِاللهِ مَاعَلَى الْاَرْضِ مِنْ نَفْسٍ مَنْفُوْسَةٍ يَاتِيْ عَلَيْهَا مِائَةُ سَنَةٍ وَهِيَ حَيَّةٌ يَوْمَئِذٍ. (رواه مسلم)

(81/81) It is related by Sayyidina Jabir ﷺ that he heard the Prophet ﷺ say a month, before his death: "You ask me about the Last Hour while its appointed time is known only to Allah. And I can swear by Him that there is no living person on the face of the earth on whom a hundred years pass and he is still alive at that time." (Muslim)

Commentary: It appears from the Qur'an as well as the Traditions that people often used to ask the Prophet ﷺ about the Last Hour as to when it was to come. The reply of the Prophet ﷺ always was what is contained in this Tradition, i.e., its previous fixed time was known only to Allah and He alone was aware of the year, month and day on which it was going to take place. He had not granted its knowledge to anyone.

The Prophet ﷺ has made another observation in the above Tradition besides answering the question that was put to him. He has said that those who were alive in the world at that time would all be dead within a hundred years. It shows that the appointed time of the Last Day, when everything that exists will be destroyed, was not known to him. It was only in the knowledge of Allah. What he had, however, revealed to the Prophet ﷺ was that the existing generation would come to an end within a hundred years and those who were alive then would be dead before the passage of a century. Thus, for them it could be said that the Last Day would come within a hundred years.

(٨٢/٨٢) عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى لَا يُقَالَ فِي الْاَرْضِ اَللّٰهُ اَللّٰهُ. وَفِيْ رِوَايَةٍ لَا تَقُوْمُ السَّاعَةُ عَلٰى اَحَدٍ يَقُوْلُ اَللّٰهُ اَللّٰهُ. (رواه مسلم)

(82/82) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "The Last Day shall not arrive until [such an evil time comes that] Allah. Allah "is not said in the world at all." [In some reports of this Tradition it is stated "The Last Day shall not be established on anyone who says Allah, Allah]."[1] (Muslim)

Commentary: The Last Day will come when the world will become wholly bereft of the remembrance of Allah and no one here will worship Him or carry out His commands. When the things will come to such a pass the whole of the universe will be desroyed. The remembrance of Allah and the rendering of due allegiance to Him enable the world to carry on and exist. The day it will become devoid of these things it will be broken to pieces at the command of its Creator.

(٨٣/٨٣)عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلّى اللهُ عَلَيْهِ وَسَلّمَ لَا تَقُوْمُ السَّاعَةُ اِلّا عَلٰے شِرَارِ الْخَلْقِ. (رواه مسلم)

(83/83) It is related by Abdullah bin Mas'ood ﷺ that the Messenger of Allah ﷺ said: "The Last day shall not come except on the worst of men." (Muslim)

Commentary: The Last Day will come when no devout anc virtuous man will be left in the world and it will be populated wholly by sinners and ungodly people

(٨٤/٨٤)عَنْ عَبْدِاللهِ بْنِ عَمْرٍوقَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ الدَّجَّالُ فَيَمْكُثُ اَرْبَعِيْنَ لَا اَدْرِىْ اَرْبَعِيْنَ يَوْمًا اَوْ شَهْرًا اَوْعَامًا فَيَبْعَثُ اللهُ عِيْسَى ابْنَ مَرْيَمَ كَاَنَّهٗ عُرْوَةُ بْنُ مَسْعُوْدٍ فَيَطْلُبُهٗ ثُمَّ يَمْكُثُ فِى النَّاسِ سَبْعَ سِنِيْنَ لَيْسَ بَيْنَ اِثْنَيْنِ عَدَاوَةٌ ثُمّ يُرْسِلُ اللهُ رِيْحًابَارِدَةً مِنَ الشَّامِ فَلَا يَبْقٰى عَلٰى وَجْهِ الْاَرْضِ اَحَدٌ فِىْ قَلْبِهٖ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ اَوْ اِيْمَانٍ اِلَّا قَبَضَتْهُ حَتّٰى لَوْ اَنَّ اَحَدَكُمْ دَخَلَ فِىْ كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْه، حَتّٰى تَقْبِضَهٗ قَالَ فَيَبْقٰى شِرَارُ النَّاسِ فِىْ خِفَّةِ الطَّيْرِ وَاَحْلَامِ السِّبَاعِ لَا يَعْرِفُوْنَ مَعْرُوْفًا وَلَا يُنْكِرُوْنَ مُنْكَرًا فَيَتَمَثّلُ لَهُمُ الشَّيْطَانُ فَيَقُوْلُ اَلَا تَسْتَحْيُوْنَ فَيَقُوْلُوْنَ فَمَا تَامُرُنَا فَيَا مُرُهُمْ بِعِبَادَةِ

[1]. Some ulama have correctly established the Name of Allah as worth mention and effective on the basis of this Hadith. May Allah show mercy on Ibn Taymiyah who may not have seen this Hadith.

الْاَوْثَانِ وَ هُمْ فِيْ ذَالِكَ دَارٌّ رِزْقُهُمْ حَسَنٌ عَيْشُهُمْ ثُمَّ يُنْفَخُ فِي الصُّوْرِ فَلَا يَسْمَعُهُ اَحَدٌ اِلَّا اَصْغٰى لِيْتًا و .رَفَعَ لِيْتًا قَالَ وَاَوَّلُ مَنْ يَّسْمَعُهُ رَجُلٌ يَلُوْطُ حَوْضَ اِبِلِهٖ فَيَصْعَقُ وَيَصْعَقُ النَّاسُ ثُمَّ يُرْسِلُ ا للّٰهُ مَطَرًا كَاَنَّهُ الطَّلُّ فَيَنْبُتُ مِنْهُ اَجْسَادُ النَّاسِ ثُمَّ يُنْفَخُ فِيْهِ اُخْرٰى فَاِذَا هُمْ قِيَامٌ يَّنْظُرُوْنَ ثُمَّ يُقَالُ يَا اَيُّهَا النَّاسُ هَلُمَّ اِلٰى رَبِّكُمْ قِفُوْهُمْ اِنَّهُمْ مَسْئُوْلُوْنَ فَيُقَالُ اَخْرِجُوْا بَعْثَ النَّارِ فَيُقَالُ مِنْ كَمْ كَمْ؟ فَيُقَالُ مِنْ كُلِّ اَلْفٍ تِسْعَمِائَةٍ وَّتِسْعِيْنَ، قَالَ فَذَالِكَ يَوْمٌ يَّجْعَلُ الْوِلْدَانَ شِيْبًا. وَذَالِكَ يَوْمُ يُكْشَفُ عَنْ سَاقٍ. (رواه مسلم)

(84/84) It is narrated by Sayyidina Abdullah ibn Amr ﷺ that the Messenger of Allah ﷺ said: Dajjal will appear (before the Last Day) and he will stay for forty. Abdullah ibn Amr ﷺ said that he did not know whether the Prophet ﷺ meant forty days, month or years. He narrated further that he also said: "Then Allah will send Isa ibn Maryam as though he is Urwah ibn Mas'ood (Thaqafi in resemblance). He will seek Dajjal and eliminate him. Then he will live with the people for seven years. And (through his blessings, people will be united and) there will not be even two men who hate and antagonise one another. Then Allah will send a cool breeze from Syria which will not leave on earth anyone who has even an atom's worth of piety in him or, he said on atom's worth of faith in him.[1] Even if one of you goes into a mountain, the breeze will reach him there and cause him to die. Then, only the evil people will remain in this world. They will have the speed of birds and mind of the savage beasts. They will not know piety and goodness and will not consider evil a bad thing. The devil will come to them in a form and say, "Will you not be ashamed?" They will ask him, "What is your command?" So, he will command them to worship idols. They will have abundant provision and enjoy a good living. Then the trumpet will be blown and he who hears will have his head drop that side and arise at the other. The first man to hear will be one who would be occupied in repairing the reservoir of his camel with dust. He will fall unconcious and then die. Everyone else will also die and fall down. Then Allah will send a light rain as though it was dew, and create a freshness in

❶. The breeze will be a comfort for the faithful that they may die before the Last Day and not have to endure its ordeal.

human bodies. Then, a second trumpet will be blown and everyone will get up all of a sudden and they will see. They will be told, "O People! Walk towards your Master and Lord." (And the angels will be commanded) to get them to stand (in the place of reckoning). They will be asked and their account will be taken). Then the command will issue: "Take out the hosts of Hell." It will be submitted, "How many out of how many?" The command: "Out of a thousand, nine hundred and ninty-nine". The Prophet ﷺ said further: That is the day which turns children old and that is the day of hardship. (Muslim)

Commentary: The Prophet ﷺ has described some of the events from the coming of Dajjal to the gathering for account-taking. There are other Ahadith that describe the signs of the Last Day and the Resurrection and beyond that. They describe briefly the events that will take place in hundreds or thousands of years. If we bear this in mind then we shall overcome many doubts.

The Hadith concludes that the angels will be told that 999 out of 1000 will go to Hell. It is not wrong that the disbelievers in the world match this figure, 999 out of 1000. Besides, some exegetes include in these people those who will be taken out of Hell by the mercy and forgiveness of Allah. Though they will deserve to go there.

اللهم إن مغفرتک اوسع من ذنوبنا ورحمتک ارجی عندنا من اعمالنا

(O Allah, Your forgiveness is more vast than our sins and Your mercy is more reliable than our deeds).

(٨٥/٨٥) عَنْ اَبِیْ سَعِیْدِ نِ الْخُدْرِیْ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ کَیْفَ اَنْعَمُ وَصَاحِبُ الصُّوْرِ قَدْ اِلْتَقَمَهٗ وَ اَصْغٰی سَمْعَهٗ وَقَنٰی جَبْهَتَهٗ یَنْتَظِرُ مَتٰی یُؤْمَرُ بِالنَّفْخِ فَقَالُوْا یَا رَسُوْلَ اللهِ فَمَا تَاْمُرُنَا؟ قَالَ قُوْلُوْا حَسْبُنَااللهُ وَ نِعْمَ الْوَکِیْلُ. (رواه الترمذی)

(85/85) It is related by Abu Sa'eed Khudri ﷺ that the Messenger of Allah ﷺ said: How can I be happy and free from anxiety when the fact is that the Angel of the Trumpet is holding the Trumpet in his mouth and he is, listening attentively and his bow is bent, and he is waiting eagerly for the command

to blow the Trumpet. The Companion enquired, 'O Messenger of Allah ﷺ, what [then] is your order for us? [Meaning when the situation is so grim, tell us what to do in order to save ourselves from the horrors of the Last Day]'. The Prophet ﷺ replied: 'Say much and often:

حَسْبُنَااللّٰهُ وَ نِعْمَ الْوَكِيْلُ

Allah is sufficient for us and He is the best of Helpers'." (Tirmizi)

(٨٦/٨٦)عَنْ اَبِىْ رَزِيْنِ الْعُقَيْلِىْ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ كَيْفَ يُعِيْدُ اللّٰهُ الْخَلْقَ وَمَا اٰيَةُ ذَالِكَ فِىْ خَلْقِهٖ قَالَ اَمَا مَرَرْتَ بِوَادِىْ قَوْمِكَ جَدْ بًاثُمَّ مَرَرْتَ بِهٖ يَهْتَزُّ خَضِرًا قُلْتُ نَعَمْ قَالَ فَتِلْكَ اٰيَةُ اللّٰهِ فِىْ خَلْقِهٖ كَذَالِكَ يُحْيِى اللّٰهُ الْمَوْتٰى. (رواه رزين)

(86/86) Abu Razeen Uqaili ﷺ related to us that he asked the Prophet ﷺ:

"How will Allah revive His creatures and bring them back to life and what are its portents [in the present world]?" The Prophet ﷺ replied: "Has it never happened to you that you passed through the valley of your community and found it dry (due to drought), and, then, coming upon it again after some time, discovered that it was blooming with lush-green vegetation [after the rains]?" "Yes, Messenger of Allah" he said. The Prophet ﷺ remarked, "This is the portent of Resurrection in the present world. Allah will raise all men from death in the same manner." (Razeen)

(٨٧/٨٧)عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهٗ اَنْ يَّنْظُرَ اِلٰى يَوْمِ الْقِيٰمَةِ كَاَنَّهٗ رَاْىُ عَيْنٍ فَلْيَقْرَءُ اِذَا لشَّمْسُ كُوِّرَتْ وَاِذَالسَّمَاءُ انْفَطَرَتْ وَاِذَالسَّمَآءُ انْشَقَّتْ. (رواه احمد والترمذى)

(88/88) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "Whoever wishes to know about the Last Day as if the scene of it was spread before his eyes should read these chapters of the Qur'an:

اِذَّا لشَّمْسُ كُوِّرَتْ.وَاِذَالسَّمَآءُ انْفَطَرَتْ

When the sun is overthrown;(Al-Takwir, 81:1-2) when the heaven

is cleft asunder.

وَاِذَالسَّمَآءُ انْشَقَّتْ

and , when the heaven is split asunder.[1] (Tirmizi)

(٨٨/٨٨)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَرَأَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ هٰذِهِ الْاٰيَةَ يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا قَالَ اَتَدْرُوْنَ مَااَخْبَارُهَا قَالُوْا اللهُ وَرَسُوْلُهُ اَعْلَمُ قَالَ فَاِنَّ اَخْبَارَهَا اَنْ تَشْهَدَ عَلٰى كُلِّ عَبْدٍ وَاَمَةٍ بِمَا عَمِلَ عَلٰى ظَهْرِهَا اَنْ تَقُوْلَ عَمَّلَ عَلَيَّ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا قَالَ فَهٰذِهِ اَخْبَارُهَا. (رواه احمد والترمذى)

(88/88) Abu Hurayrah ﷺ related "[Once] the Messenger of Allah ﷺ recited the verse:

يومئذ تحبون اخبارها

The day it [the Earth] will relate it chornicles from surah Az Zilzal, and [then] asked those who were present: 'Do you know what it means?' The Companions ﷺ replied, 'Allah and His Messenger know best.' The Prophet ﷺ explained, "On the Day of Judgement the earth will bear witness to the deeds performed by men on it [i.e., at the biding of Allah the earth will declare that such-and-such a person had done such-and-such thing on it on such-and-such a day]." (Musnad Ahmad and Tirmizi)

Commentary: Whatever a man does on earth is preserved by the part of it on which it is done and will remain preserved till the Last Day when it will testify to it before the Lord.

It was never difficult for he Believers to accept the truth of revelations like it but now scientific inventions have made it easy for everyone to understand and believe in them.

(٨٩/٨٩)عَنِ الْمِقْدَادِقَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ تَدْنِى الشَّمْسُ يَوْمَ الْقِيٰمَةِ مِنَ الْخَلْقِ حَتّٰى تَكُوْنَ مِنْهُمْ كَمِقْدَارِ مِيْلٍ فَيَكُوْنُ النَّاسَ عَلٰى قَدْرِ اَعْمَالِهِمْ فِى الْعَرَقِ فَمِنْهُمْ مَنْ يَّكُوْنُ اِلٰى كَعْبَيْهِ وَمِنْهُمْ مَنْ يَّكُوْنُ اِلٰى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَّكُوْنَ اِلٰى حِقْوَيْهِ ، وَمِنْهُمْ مَنْ يُّلْجِمُهُمُ الْعَرَقُ اِلْجَامًا وَاَشَارَرَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ اِلٰى فِيْهِ. (رواه مسلم)

(89/89) Sayyidina Miqdad ﷺ said that he heard the Messenger

1. Al-Infitar, 82:1

of Allah ﷺ say, "On the Day of Resurrection, the sun will be very near the creation. In fact, it will be like a mile away from them. And people will perspire according to their deds (the more bad man's deeds, the more he will perspire). Some will have their perspiration up to their ankles, some up to their knees, some up to above their buttocks and some will get it in their mouths," and he pointed to his mouth with his hand (that their perspiration will go into it). (Muslim)

Commentary: We cannot draw a correct picture of the events that will take place on the Last Day and the hereafter. We will find out everything when we face the facts.

(٩٠/٩٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيٰمَةِ ثَلٰثَةَ اَصْنَافٍ صِنْفًا مُشَاةً وَصِنْفًا رُكْبَانًا وَ صِنْفًا عَلٰى وُجُوْهِهِمْ قِيْلَ يَا رَسُوْلَ اللهِ كَيْفَ يَمْشُوْنَ عَلٰى وُجُوْهِهِمْ؟ قَالَ اِنَّ الَّذِىْ اَمْشَاهُمْ عَلٰى اَقْدَامِهِمْ قَادِرٌ عَلٰى اَنْ يُّمْشِيَهُمْ عَلٰى وُجُوْهِهِمْ اَمَا اِنَّهُمْ يَتَّقُوْنَ بِوُجُوْهِهِمْ كُلَّ حَدَبٍ وَشَوْكٍ. (رواه الترمذى)

(90/90) It is reported by Sayyidina Abu Hurayrah ؓ that the Prophet ﷺ said: "On the Day of Resurrection all men will be raised in three groups: One, the pedestrians; two, the riders; and , three those who will be walking on their faces." On being asked how would the people [belonging to third group] walk on their faces, the Prophet ﷺ replied, "Allah who has made them walk on foot also posses the power to make them walk on their faces." [Be it known that it is through their faces that they will avoid obstacles like a mound and a thron]. (Tirmizi)

Commentary: Commentators have described the three groups indicated in the above saying as follows: those walking on foot will be the general body of Believers; the second group of riders will be made up of the favourities of Allah and His devout bondsmen who will be treated with honour and ceremony in the Hereafter from the very beginning and the men who will be walking on their heads or faces will be the ill-fated ones who did not follow the teachings of the Prophets in their earthly existence but pursued wrong and crooked paths till the end of their lives. The initial punishment for the wretched people belonging to this last category will be that

instead of walking on foot they will be made to walk on their faces and just as we negotiate obstacles on the road and avoid throns and stone with the aid of our feet they will have to do so with the aid of their faces.

(٩١/٩١)عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَحَدٍ يَّمُوْتُ اِلَّا نَدِمَ قَالُوْا وَمَا نَدَامَتُهُ يَا رَسُوْلَ اللّٰهِ قَالَ اِنْ كَانَ مُحْسِنًا نَدِمَ اَنْ لَّا يَكُوْنَ اِزْدَادَوَ اِنْ كَانَ مُسِيْئًا نَدِمَ اَنْ لَّا يَكُوْنَ نَزَعَ. (رواه الترمذی)

(91/91) Abu Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Whoever will die shall repent and feel sorry [over his life]." Messenger of Allah, he was asked, "Why will he repent?" The Prophet ﷺ replied, "If he had been a virtuous man, he will regret that he did not practise greater virtue [and won greater reward], and if he had led a sinful life, he will regret that he did not abstain from evil-doing. (Tirmizi)

Before Allah And Examination of Deeds

(٩٢/٩٢)عَنْ عَدِیِّ بْنِ حَاتِمٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ اَحَدٍ اِلَّا سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ وَلَا حِجَابٌ يَحْجُبُهُ فَيَنْظُرُ اَيْمَنَ مِنْهُ فَلَا يَرٰی اِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ وَيَنْظُرُ اَشْاَمَ مِنْهُ فَلَا يَرٰی اِلَّا مَا قَدَّمَ وَيَنْظُرِ بَيْنَ يَدَيْهِ فَلَا يَرٰی اِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ.

(رواه البخاری و مسلم)

(92/92) Adi ibn Hatim reproted that the Messenger of Allah ﷺ said: "[At Resurrection] Allah will speak directly and face-to-face to everyone of you so that there will neither be aspokesman nor a screen intervening [between Him and you]. [At that time, the condition of the bondsman will be such that he will be looking hither and thither in astonishment and helplessness]. Thus, when he will look towards the right, he will see nothing but his deeds, and when he will look towards the left, he will see nothing but his deeds, and when he will look in front, he will see nothin but fire. Hence, O men, save yourselves from the Fire of Hell even through a dry piece of a dried date." (Bukhari and Muslim)

Commentary: It calls upon men to practise charity in order to save

themselves from Hell and even if they have nothing to give away except a piece of a dried date, they should try to ward off the punishment of Hell by giving it in the way of Allah.

Note:- The Qur'an and the Tradition describe the Day of Final Requital and its horrors and the severity of the chastisement of Hell to warn the bondsmen so that they may guard themselves against the dreadful sequel of the Hereafter. In the above saying this purpose has been distinctly indicated but the aim of the Traditions in which it has not been done should also be taken to be the same].

(٩٣/٩٣)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالُوْا يَا رَسُوْلَ اللهِ هَلْ نَرٰى رَبَّنَا يَوْمَ الْقِيٰمَةِ ؟ قَالَ هَلْ تُضَارُّوْنَ فِىْ رُؤْيَةِ الشَّمْسِ فِىْ الظَّهِيْرَةِ لَيْسَتْ فِىْ سَحَابَةٍ قَالُوْا لَا قَالَ فَهَلْ تُضَارُّوْنَ فِىْ رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ فِىْ سَحَابَةٍ قَالُوْا لَا قَالَ فَوَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَا تُضَارُّوْنَ فِىْ رُؤْيَةِ رَبِّكُمْ اِلَّا كَمَا تُضَارُّوْنَ فِىْ رُؤْيَةِ اَحَدِهِمَا قَالَ فَيَلْقَى الْعَبْدَ فَيَقُوْلُ اَىْ فُلْ اَلَمْ اُكْرِمْكَ اُسَوِّدْكَ وَ وَأُزَوِّجْكَ وَاُسَخِّرْلَكَ الْخَيْلَ وَالْاِبِلَ وَاَذَرْكَ تَرْأَسُ وَتَرْبَعُ فَيَقُوْلُ بَلٰى قَالَ فَيَقُوْلُ اَفَظَنَنْتَ اِنَّكَ مُلَاقِيَّ فَيَقُوْلُ لَا فَيَقُوْلُ فَاِنِّىْ قَدْ اَنْسَاكَ كَمَا نَسِيْتَنِىْ ثُمَّ يَلْقَى الثَّانِىْ فَذَكَّرَ مِثْلَهٗ ثُمَّ يَلْقَى الثَّالِثَ فَيَقُوْلُ لَهٗ مِثْلَ ذَالِكَ فَيَقُوْلُ يَا رَبِّ اٰمَنْتُ بِكَ وَبِكِتَابِكَ وَبِرُسُلِكَ وَصَلَّيْتُ وَصُمْتُ وَ تَصَدَّقْتُ وَيُثْنِىْ بِخَيْرٍ مَا اسْتَطَاعَ فَيَقُوْلُ هٰهُنَا اِذًا، ثُمَّ يُقَالُ اَلْاٰنَ نَبْعَثُ شَاهِدًا عَلَيْكَ وَيَتَفَكَّرُ فِىْ نَفْسِهٖ مَنْ ذَالَّذِىْ يَشْهَدُ عَلَيَّ فَيُخْتَمُ عَلٰى فِيْهِ وَيُقَالُ لِفَخِذِهٖ اِنْطِقِىْ فَتَنْطِقُ فَخِذُهٗ وَلَحْمُهٗ وَ عِظَامُهٗ بِعِلْمِهٖ وَذَالِكَ لِيُعْذِرَ مِنْ نَفْسِهٖ وَذَالِكَ الْمُنَافِقُ وَ ذَالِكَ الَّذِىْ سَخِطَ اللّٰهُ عَلَيْهِ. (رواه مسلم)

(93/93) It is reported by Sayyidina Abu Hurayrah ﷺ that some of the Companions ﷺ asked, "O Messenger of Allah ﷺ! Shall we see our Lord on the Day of Resurrection?" He said, "Do anyone of you find it difficult to observe the sun in the afternoon when it is not behind a cloud?" They said, "No!" So, he said, "Is it difficult for one of you to see the full moon if there is no cloud concealing it?" They said, "No!" Then, he said, "By Him in Whose power is my life! Just as you can see the

moon and the sun without difficulty and difference, you will see your Lord on the Day of Resurrection." The Prophet ﷺ then said, "When a slave meets Allah on the Day of Resurrection, Allah will say to him: Did I not give you honour in the world? Did I not make you a leader of your people? Did I not give you a wife? Horses and camels? Were you not free to take one-fourth from the booty of war?" The slave will confirm, 'Yes, my Lord. You did indeed gave me all that.' Allah will say to him: "Did you imagine that you will be before Me one day?" He will say, "I did not imagine that." Allah will say: "Today, I forget you with My Mercy as you had forgotten Me." After that another slave will face Allah and He will speak to him in the same manner. Then, Allah will meet a third slave and say the same things to him until the slaves says, 'My Lord! I believed in you and in Your Book and Your Messenger And I established salah observed fasting, gave charity (and did other things also).' He will recall his good deeds as far as he can. Allah will say: Wait here! Then, he will be told: We are bringing a witness against you. He will wonder who that could be. Then his mouth will be sealed and his thigh will be commanded, speak out! So, his thighs, his flesh and his bones will bear witness for his deeds. And Allah will do that that he may not have an excuse. He will be a hypocrite and Allah will be angry at him. (Muslim)

Commentary: The Companions ﷺ had merely asked if they would see Allah on the Day of Resurrection. He also made it clear that all of them will be able to see Allah at one time just as they see the sun and the moon. He then pointed out how those people who have been bestowed blessings but have forgotten Allah will feel degraded when called to account by Allah. As for the hypocrites who speaks lies, their limbs, flesh and bones will testify against them disclosing the falsehood.

The Prophet ﷺ gave more information than the question asked and drew their attention to the account-taking on the Day of Resurrection. They will be asked about Allah's blessings and they will not be able to conceal their sins.

(٩٤/٩٤)عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللهَ يُدْنِي الْمُؤمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتُرُهُ فَيَقُوْلُ أَتَعْرِفُ ذَنْبَ كَذَا فَيَقُوْلُ نَعَمْ أَيْ

رَبِّ! حَتّٰى قَرَّرَهُ بِذُنُوْبِهٖ وَرَأٰى فِيْ نَفْسِهٖ اَنَّهُ قَدْ هَلَكَ قَالَ سَتَرْتُهَا لَكَ فِي الدُّنْيَا وَاَنَا اَغْفِرُهَا لَكَ الْيَوْمَ فَيُعْطٰى كِتَابَ حَسَنَاتِهٖ وَاَمَّا الْكُفَّارُ وَالْمُنَافِقُوْنَ فَيُنَادٰى بِهِمْ عَلٰى رُؤُسِ الْخَلَائِقِ هٰؤُلَاءِ الَّذِيْنَ كَذَبُوْا عَلٰى رَبِّهِمْ اَلَا لَعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ (رواه البخاری ومسلم)

(94/94) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "On the Last Day, Allah will draw His faithful bondsman [towards His Mercy] and cover him up with His mantle and ask him, 'Do you recognise this sin and that [i.e., do you remember having committed them]'? The bondsman will reply, 'Yes, O Lord, I remember.' Allah will, thus, make him confess all of his misdeeds and he will begin to fear in his heart that he was doomed to a sorrowful end. Allah will, then, say, 'I had concealed these sins of yours in the world and, today, I condone them and grant you forgiveness.' The record of his good actions will be handed over to him [i.e., only the record of his virtuous deeds will come to the knowledge of the people gathered for the Judegement and Allah will settle the question of his sins away from their sight]. But, with the infidels and the hypocrites it will be different. It will be declared openly that these are the men who attributed fictitious things to Allah [i. e., invented their own faith by entertaining baseless notions about Him]. Beware! The curse of Allah is upon the unbelievers." (Bukhari and Muslim)

(٩٥/٩٥) عَنْ عَائِشَةَ اَنَّهَا ذَكَرَتِ النَّارَ فَبَكَتْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا يُبْكِيْكِ قَالَتْ ذَكَرْتُ النَّارَ فَبَكَيْتُ فَهَلْ تَذْكُرُوْنَ اَهْلِيْكُمْ يَوْمَ الْقِيٰمَةِ؟ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَّا فِيْ ثَلٰثَةِ مَوَاطِنَ فَلَا يَذْكُرُ اَحَدٌ اَحَدًا عِنْدَ الْمِيْزَانِ حَتّٰى يَعْلَمَ اَيَخِفُّ مِيْزَانُهُ اَمْ يَثْقُلُ وَعِنْدَ الْكِتَابِ حِيْنَ يُقَالَ هَاؤُمُ اقْرَؤُا كِتَابِيَهْ حَتّٰى يَعْلَمَ اَيْنَ يَقَعُ كِتَابُهُ فِيْ يَمِيْنِهٖ اَمْ فِيْ شِمَالِهٖ مِنْ وَرَاءِ ظَهْرِهٖ وَعِنْدَ الصِّرَاطِ اِذَا وُضِعَ بَيْنَ ظَهْرَيْ جَهَنَّمَ. (رواه ابو داؤد)

(95/95) Sayyidah Ayshah رضی اللہ عنہا narrated that once she began to cry at the thought of Hell. The Prophet ﷺ asked her, "What makes you cry?" "I thought of Hell and the fear of it made me weep. She asked, Will you remember the members of

your family on the Day of Judgment?" "No one will remember anyone [or care for him] at three places," the Prophet ﷺ observed. "Once, when the Scales of Justice will be set up and up to the time it will be handed over and, on receiving it in the right hand, one truthful Believer will joyously say to the other, 'Reed it', and up to the time it will not be known in which hand the Book of Deeds is to be given, in the right hand, or in the left, or from behind; and, three when the Bridge will be placed over the Bottomless Pit [and everyone will be commanded to pass over it]." (Abu Dawood)

Commentary: The substance of the Prophet's ﷺ reply is that, on the Day of Judgement, three occasions will be so terrible that everyone will be concerned only with his own fate and no one will be able to come to anyone's rescue: (i) when the deeds will be weighed and till the time the result is known; (ii) when people will be waiting for the Book of Deeds and everyone will be wondering whether it is given to him in the right hand or the left [i.e., he is found worthy of forgiveness and reward or wrath and punishment]; and, (iii), when the Bridge of Sirat will be placed over Hell and everyone will be called upon to pass over it.

In brief, all of us should strive earnestly for the Hereafter and refrain from depending upon anyone for our salvation.

Rights of Fellowmen on The Day of Judgement

(٩٦/٩٦) عَنْ عَائِشَةَ قَالَتْ جَاءَ رَجُلٌ فَقَعَدَ بَيْنَ يَدَيْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللهِ اِنَّ لِيْ مَمْلُوْكِيْنَ يَكْذِبُوْنَنِيْ وَيَخُوْنُوْنَنِيْ وَ يَعْصُوْنَنِيْ وَ اَشْتِمُهُمْ وَاَضْرِبُهُمْ فَكَيْفَ اَنَا مِنْهُمْ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ يَوْمَ الْقِيٰمَةِ يُحْسَبُ مَا خَانُوْكَ وَعَصَوْكَ وَ كَذَّبُوْكَ وَعِقَابُكَ اِيَّاهُمْ فَاِنْ كَانَ عِقَابُكَ اِيَّاهُمْ بِقَدَرِ ذُنُوْبِهِمْ كَانَ كَفَافًا لَالَكَ وَلَا عَلَيْكَ وَاِنْ كَانَ عِقَابُكَ اِيَّاهُم دُوْنَ ذَنْبِهِمْ كَانَ فَضْلًا لَكَ وَاِنْ كَانَ عِقَابُكَ اِيَّاهُمْ فَوْقَ ذُنُوْبِهِمْ اُقْتُصَّ لَهُمْ مِنْكَ الْفَضْلُ فَتَنَحَّى الرَّجُلُ وَجَعَلَ يَهْتِفُ وَيَبْكِيْ فَقَالَ لَهٗ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَمَا تَقْرَءُ قَوْلَ اللهِ تَعَالٰى وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَاِنْ كَانَ مِثْقَالَ حَبَّةٍ

مِنْ خَرْدَلٍ اَتَيْنَا بِهَا وَكَفٰى بِنَا حَاسِبِيْنَ، فَقَالَ الرَّجُلُ مَا اَجِدُلِيْ وَلِهٰؤُلَاءِ شَيْئًا خَيْرًا مِنْ مُفَارَقَتِهِمْ اُشْهِدُكَ اَنَّهُمْ كُلُّهُمْ اَحْرَارٌ. (رواه الترمذى)

(96/96) Sayyidah Ayshah رضى الله عنها has narrated that once a person came to the august presence of the Messenger of Allah ﷺ and sat in front of him. He, then, said, "O Messenger of Allah ﷺ! I have some slaves who sometimes tell me a lie or steal my property or disobey me, and I scold them and, sometimes, I also punish them. How is it going to turn out for me on the Day of Judgement?" The Prophet ﷺ replied, "Allah will dispense justice correctly on the Day of Requital. If the punishment you meted out to them is proportionate to their faults you will neither get nor have to give anything. You will be quits. If the punishment turns out to be of a lesser degree than what they merited, you will be recompensed for it. If the punishment proved to be excessive, you will have to recompense the slaves." On hearing the Prophet's ﷺ reply, the enquirer drew aside and began to cry. The Prophet ﷺ said to him, "Have you not heard the Qur'anic verse:

وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۗ وَاِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا وَكَفٰى بِنَا حَاسِبِيْنَ،
(الانبياء ٢١:٤٧)

We shall set up scales of justice for the Day of Judgement, so that not a soul will be dealt with unjustly in the least. And if there be [no more than] the weight of a mustard seed, We will bring it [to account] and enough are We to take account." (Al-Anbiyaa,21:47)

The man said, "Then I do not anything better for me and for them than to send them away [in the name of God]. I declare before you that I have set them free, and now they are free-men." (Tirmizi)

Commentary: Such is the resplendent beauty of Faith and this is what is expected of truthful Believers. If they fear the loss of the Hereafter in any worldly thing then they should give it up immediately however disadvantageous it may appear from the worldly point of view.

Weight of the Name of God in The Scales of Deeds

(٩٧/٩٧)عَنْ عَبْدِ اللهِ بْنِ عَمْرٍوقَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللهَ سَيُخَلِّصُ رَجُلًا مِنْ اُمَّتِيْ عَلٰى رُؤُسِ الْخَلَائِقِ يَوْمَ الْقِيٰمَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةً وَّ تِسْعِيْنَ سِجِلًّا كُلُّ سِجِلٍّ مِثْلَ مَدَّ الْبَصَرِ ثُمَّ يَقُوْلُ اَتُنْكِرُ مِنْ هٰذَا شَيْئًااَظَلَمَكَ كَتَبَتِيَ الْحٰفِظُوْنَ فَيَقُوْلُ لَا يَا رَبِّ فَيَقُوْلُ اَفَلَكَ عُذْرٌ قَالَ لَا يَارَبِّ فَيَقُوْلُ بَلٰى اِنَّ لَكَ عِنْدَنَاحَسَنَةً وَاِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتُخْرَجُ بِطَاقَةٌ فِيْهَا اَشْهَدُ اَنْ لَّااِلٰهَ اِلَّااللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ فَيَقُوْلُ اُحْضُرْوَزْنَكَ فَيَقُوْلُ يَارَبِّ مَاهٰذِهِ الْبِطَاقَةُ مَعَ هٰذِهِ السِّجِلَّاتُ فَيَقُوْلُ اِنَّكَ لَا تُظْلَمُ قَالَ فَتُوْضَعُ السِّجِلَّاتِ فِيْ كِفَّةٍ فَطَاشَتِ السِّجِلَّاتُ وَثَقُلَتِ الْبِطَاقَةُ فَلَا يَثْقُلُ مَعَ اِسْمِ اللهِ شَيْءٌ. (رواه الترمذی وابن ماجه)

(97/97) It is related by Abdullah ibn 'Amr ﷺ that the Messenger of Allah ﷺ said: "On the Day of Resurrection, Allah will bring out a man from among my followers, in the presence of all creatures, and ninety-nine volumes will be placed before him, each of which will be as long as the eye can see. It will, then, be said to him, '[These are your Books of Deeds]. Do you deny any of the deeds mentioned in them? Have Our angels who kept a watch on your actions and recorded them been unjust to you [and entered a sinful act wrongfully in your account]?' He will reply, 'No, my Lord! [No one has been unjust to me and I am guilty of all the transgressions].' Allah will, then, say, 'Have you any excuses to offer?' He will reply, 'No, my Lord, I have no excuses.' It will go on like this till [from the question and answers the man and all the others present will begin to feel that he was doomed but, then, the benevolence of the Most Merciful among those who show mercy will reveal itself and] Allah will say, 'O yes! We have also with Us a special virtuous deed of yours and no injustice will be done to you this day [i.e., you will not be deprived of its advantages].' And, a piece of paper will be produced on which will be written:Ash-had-o-An-La-Illa-ha-Il-lallah wa Ash-had-o-Ana Muhammadan Abduhu wa Rasuluhu [I affirm that there is no god save Allah and I affirm that Muhammad is His Slave and Messenger]. The bondsman

will, then, be told to make his way to the place where his deeds were to be wieghed [i.e., he will be told to go there and have wieghment done in his presence]. He will, submit, 'O Lord! What comparison does this piece of paper bear with the volumes? [i.e., What is the use of going there? The result is known already].' 'No', Allah will say, 'You will not be dealt with unjustly. [Full justice will be done to you. The piece of paper you consider to be of no value will also be weighed before you and the worth and weight of the Kalimah will be made known today and its full benefit will be given to you. So, despair not and go to the Scales of Deeds and see what it proves to be].' After it, the ninety-nine volumes will be placed on one pan, and the piece of paper will turn out to be heavier than the ninety-nine volumes. Nothing [indeed] can be more weighty than the name of Allah." (Tirmizi and Ibn Majah)

Commentary: According to some authrorities the Kalimah referred to in the above Tradition is the one that will have been recited for the first time with the object of stepping out of the bounds of infidelity and polytheism and entering into the fold of Islam. At the time of the wieghment of deeds on the Day of Judgement it will have the effect of annulling all the sins committed before the acceptance of Islam. We have seen already a Hadith:

All previous sins are forgiven on the acceptance of of Islam.	إِنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ

Another popular explanation is that it alludes to the case of the bondsman who had led a life of folly and transgression for a long time and one volume after another had got compiled of his misdeeds till Allah showed mercy to him and he earnestly set right his bond with Allah and the Prophet through the Kalimah and died in that state. But Allah knows best.

Lenient Reckoning

(٩٨/٩٨)عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ بَعْضِ صَلٰوَاتِهِ اَللّٰهُمَّ حَاسِبْنِيْ حِسَابًا يَّسِيْرًا قُلْتُ يَا نَبِيَّ اللهِ مَاالْحِسَابُ الْيَسِيْرُ قَالَ اَنْ يُنْظَرَ فِيْ كِتَابِهِ فَيُتَجَاوَزَ عَنْهُ اِنَّهُ مَنْ نُوْقِشَ الْحِسَابَ يَوْمَئِذٍ يَاعَائِشَةُ

هَلَكَ. (رواه احمد)

(98/98) It is related by Sayyidah Ayshah رضی الله عنها "I heard the Prophet ﷺ making the supplication in some of his salah (prayers)

"O Allah! Let the reckoning be easy for me." اَللّٰهُمَّ حَاسِبْنِىْ حِسَابًا يَّسِيْرًا

I asked him, 'O Messenger of Allah ﷺ! What is meant by an easy reckoning?' He replied, 'It means that the bondsman's Book of Deeds is seen and passed over [i. e., he is not questioned about it]. The truth, O Ayshah, is that he will be lost whose Balance-Sheet of Deeds is examined on the Day of Judgement."

(Musnad Ahmad)

How Short and Easy of Day of Judgement Will be for Believers

(٩٩/٩٩)عَنْ اَبِىْ سَعِيْدِ نِ الْخُدْرِىْ اَنَّهٗ اَتٰى رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَخْبِرْنِىْ مَنْ يَّقْوٰى عَلَى الْقِيَامِ يَوْمَ الْقِيٰمَةِ الَّذِىْ قَالَ اللّٰهُ عَزَّوَجَلَّ " يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعَالَمِيْنَ" فَقَالَ يُخَفَّفُ عَلَى الْمُؤْمِنِ حَتّٰى يَكُوْنَ عَلَيْهِ كَالصَّلٰوةِ الْمَكْتُوْبَةِ (رواه البيهقى فى البعث والنشور)

(99/99) It is narrated by Abu Sa'eed al-Khudri ؓ that [once] he went to the Messenger of Allah ﷺ and said: "The Day of Judgement, about which it has been said:

يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعَالَمِيْنَ (المطففين ٨٣:٦)

On the Day when men will stand in the presence of the Lord of the Worlds. (Al-Mutaffifin, 83:6)

who will have the strength to remain standing on it [i.e., who will be able to stand throughout the day of Judgement about which it is stated in the Qur'an and the Traditions that it will be equal to fifty thousand years]?" The Prophet ﷺ replied, "For the truthful Believers it will be made easy to stand on that Day so much so that it will be like standing for an obligatory Salah.

(Baihaqi)

Commentary: An indication of what the Prophet told Abu Sa'eed Khudri is also available in the Qur'an which reads:

فَاِذَا نُقِرَ فِى النَّاقُوْرِ فَذَالِكَ يَّوْمَئِذٍ يَّوْمٌ عَسِيْرٌ عَلَى الْكٰفِرِيْنَ غَيْرُ يَسِيْرٍ (المدثر ٧٤:٨-١٠)

For when the Trumpet shall sound, surely that day will be a day of anguish, not of ease, for the disbelievers.
(Al-Muddath thir 74:8 -10)

This shows that it will not be a day of anguish, but of ease for the Believers.

Those Who Keep Awake at Nights For Allah Will Go to Heaven Without Going Through Reckoning

(١٠٠/١٠٠)عَنْ اَسْمَاءَ بِنْتِ يَزِيْدَعَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ يُحْشَرُ النَّاسُ فِيْ صَعِيْدٍ وَاحِدٍ يَوْمَ الْقِيٰمَةِ فَيُنَادِىْ مُنَادٍ فَيَقُوْلُ اَيْنَ الَّذِيْنَ كَانَتْ تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ فَيَقُوْمُوْنَ وَهُمْ قَلِيْلٌ فَيَدْخُلُوْنَ الْجَنَّةَ بِغَيْرِحِسَابٍ ثُمَّ يُؤْمَرُ سَائِرُ النَّاسِ اِلَى الْحِسَابِ.(رواه البيهقى فى شعب الايمان)

(100/100) It is related by Sayyidah Asma binti Yazid that the Messenger of Allah ﷺ said: "On the Judgement Day all men, after being raised up again, will be gathered together in a vast and flat plain (and) the herald of the Lord will call out, 'Where are they whose sides kept away from bed during the night [i.e., who used to leave their beds in order to offer the Tahajjud[1] prayer]?' These men will stand up after this announcement and their number will not be large. After it, they will enter Heaven without being brought to account. All the rest of men will, then, be commanded to report themselves for the Reckoning."(Baihaqi)

A Large Number of Muslims will Enter Paradise Without Reckoning

(١٠١/١٠١)عَنْ اَبِىْ اُمَامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ وَعَدَنِىْ رَبِّىْ اَنْ يُّدْخِلَ الْجَنَّةَ مِنْ اُمَّتِىْ سَبْعِيْنَ اَلْفًالَاحِسَابَ عَلَيْهِمْ وَلَا عَذَابَ مَعَ كُلِّ اَلْفٍ سَبْعُوْنَ اَلْفًا وَثُلٰثُ حَثَيَاتٍ مِنْ حَثَيَاتِ رَبِّىْ.
(رواه احمد والترمذى، وابن ماجه)

101 (101) It is reported by Sayyidina Umamah ﷺ that he heard the Messenger of Allah ﷺ say, "My Lord has promised me that he would admit to Paradise seventy thousand of my ummah

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[1]. A supererogatory prayer said during the last part of the night.

without questioning and without punishment. And, with every one thousand of them will be seventy thousand. And, three handfuls will be added of the handfuls of my Lord."

(Ahmad, Tirmizi, Ibn Majah)

Commentary: When both hands are filled to give someone something, it is called Hathiyah (handful), in Arabic. The Hadith, therefore, says that Allah has assured that He will admit seventy thousand of the Prophet's ummah to Paradise without reckoning and punishment. Then, each one thousand of them will be accompanied by seventy thousand who will also enter Paradise without reckoning and without punishment. Further, as a special mercy, Allah will send a large section of the Prophet's ummah, three times, to Paradise. And, all of them will not be subjected to reckoning or punishment.

سُبْحَانَكَ وَبِحَمْدِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

(Glory be to You with Your praise, O The Most Merciful of those who show Mercy).

The reality of such Ahadith will be realised when we experience them. In this life, we cannnot imagine or understand even those things properly which we read in newspapers. Allah has said the truth:

وَمَآ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا (الاسراء ١٧:٨٥)

(And of Knowledge you have been vouchsafed but little)

(Al-Asr'a 17:85)

The Pond of Kausar, the Bridge of Sirat and the Scales of Justice

Among the few things mentioned by name in the Traditions pertaining to the Hereafter are the Pond of Kausar, the Bridge of Sirt and the Scales of Justice.

Kausar, in some Traditions, is reffered to as a Pond, and, in others, as a River. Again, it appears from some Traditions that it is located inside the Paradise while from others that its location is on the outer side of it, and, before entering Heaven, the Believers will be admitted to the august presence of the holy Prophet ﷺ and they will drink its extremely pure, sweet and sparkling water from his hand. Commentators, however, are unanimously of the opinion that the well-spring of Kausar is situated within Paradise and canals

flowing from it are spread throughout its length and breadth, and what is called the Pond of Kausar is a most beautiful tank, hundreds of miles long and wide, which is located outside Heaven but connected with the well-spring within it. Thus, the water of the Pond will come through canals from the fountain of Paradise.

Another thing is that from the word 'Pond' one is often led to think of the ponds that are generally found in the world, but vastly different as the pond of Kausar will be in splendour and inner significance from the ponds we see on the earth-in the same way as everything belonging to Heaven shuld be-, the Traditions, further, tell that it will be so extensive that it will take a traveller a month to cover the distance between its two banks. In a Tradition the distance is reported to be the same as between Amman and Aden.

It is, indeed, impossible in this world to form a correct idea of the things of the Hereafter even in the light of what is stated about them in the Traditions. Their real shape will be known only when we shall see them in future existence. The same should be kept in the mind in connection with Sirat and Scales as well.

(۱۰۲/۱۰۲)عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَا اَنَا اَسِيْرُ فِي الْجَنَّةِ اِذَا اَنَا بِنَهْرٍ حَافَتَاهُ قُبَابُ الدُّرِّ الْمُجَوَّفِ قُلْتُ مَا هٰذَا يَا جِبْرَئِيْلُ؟ قَالَ هٰذَا لْكَوْثَرُ الَّذِیْ اَعْطَاکَ رَبُّکَ فَاِذَا طِيْنُهُ مِسْکٌ اَذْفَرُ. (رواه البخاری)

(102/102) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "While I was walking in Paradise I saw a [strange] river on either bank of which there were domes made of concave pearls. 'What is it?' I enquired from Jibreel. 'It is the Kausar which your Lord has given to you,' he replied. I found that its soil was as fragrant as musk." (Bukhari)

Commentary: The incident related in the above saying, probably, took place on the Night of Ascension and in the reply of Jibreel ؑ "It is the Kuasar which you Lord has given you" the allusion is to the Qur'anic verse which reads:

Lo! We have given thee Kausar. (Al-Kauthar 108:1)

اِنَّا اَعْطَيْنٰکَ الْکَوْثَرَ(الکوثر ۱:۱۰۸)

"Kausar' literally, means the Abundance of Good. Though it includes all the treasure-houses of goodness Allah has bestowed

upon the Prophet ﷺ, like the Qur'an, the Shari'ah and the sublime spiritual qualities and dignity and eminence of poision in both the worlds, yet it refers mainly to the river of Paradise and the Pond connected with it which is located in the open field of concourse on the Day of Requital [and at which people without number will drink]. In other words, the priceless blessings conferred by Allah upon the holy Prophet ﷺ pertaining to Faith, and which have reached through him to innumerable persons, will be made known in the form of the River and Pond of Kausar in the Hereafter and countless bondsmen of Allah will quench their thrist at them.

(١٠٣/١٠٣)عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَوْضِيْ مَسِيْرَةُ شَهْرٍ وَزَوَايَاهُ سَوَاءٌ مَاءُهُ اَبْيَضُ مِنَ اللَّبَنِ وَرِيْحُهُ اَطْيَبُ مِنَ الْمِسْكِ وَكِيْزَانُهُ كَنُجُوْمِ السَّمَاءِ مَنْ يَّشْرَبُ مِنْهَا فَلَا يَضْمَأُ اَبَدًا.

(رواه البخاری مسلم)

(103/103) It is related by Abdullah ibn 'Amr ؓ the Messenger of Allah ﷺ said: "The journey of my Pond is of one month [i.e., the Pond of Kausar is so large that it takes a month to go from one side of it to the other], and its angles [i.e., corners] are equal [which, apparently, means that it is square, having four equal sides], and its water is whiter than milk and more sweet-smelling than musk, and its drinking-vessels are like the stars of the firmament [meaning, probably, that they are as bright and innumerable as the stars]. Whoever drinks its water shall never be thristy." (Bukhari and Muslim)

(١٠٤/١٠٤)عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنِّیْ فَرَطُكُمْ عَلَى الْحَوْضِ مَنْ مَرَّ عَلَيَّ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْمَأْ اَبَدًا سَيَرِدَنَّ عَلَيَّ اَقْوَامٌ اَعْرِفُهُمْ وَيَعْرِفُوْنَنِيْ ثُمَّ يُحَالُ بَيْنِيْ وَبَيْنَهُمْ فَاَقُوْلُ اِنَّهُمْ مِنِّیْ فَيُقَالُ اِنَّكَ لَا تَدْرِیْ مَا اَحْدَثُوْا بَعْدَكَ فَاَقُوْلُ سُحْقًا سُحْقًا لِمَنْ غَيَّرَ بَعْدِیْ.

(رواه البخاری ومسلم)

(104/104) It is related by Sahl ibn Sa'd ؓ that the Messenger of Allah ﷺ said: "I shall go to the Pond of Kausar before you and arrange for the slaking of you thirst. Whoever will come to me will drink the water of Kuasar and whoever will drink the

water of Kausar will never feel thristy, and there will be some people who will recognise me and I will recognise them and they will come towards me but a barrier will be set up between us. I will say, 'But these people are mine.' The reply I will receive will be, 'Do you know what innovations they introduced [and what difficulties they created]? 'I will, then, say, 'Let destruction and separtion be the lot of those who brought about dissension in Faith after me and tampered with it.'

(Bukhari and Muslim)

Commentary: It is difficult to say who will be prevented from going to the Prophet ﷺ at the Pond of Kausar. Nor is it necessary. The chief lesson the above saying imparts is that if we are desirous of joining the Prophet ﷺ at Kausar, we must remain steadfast in Faith and detest from making changes and innovations.

(١٠٥/١٠٥)عَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ حَوْضِىْ مِنْ عَدَنْ اِلٰى عَمَّانَ الْبَلْقَاءِ مَاءُ هُ اَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَاَحْلٰى مِنَ الْعَسْلِ وَاَكْوَابُهُ عَدَدُ نُجُوْمِ السَّمَاءِ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا اَبَدًا اَوَّلُ النَّاسِ وُرُوْدًا فُقَرَاءُ الْمَهَاجِرِيْنَ الشُّعْثُ رَؤُ سًا الدُّنِسُ ثِيَابًا الَّذِيْنَ لَا يَنْكِحُوْنَ الْمُتَنَعِّمَاتِ وَلَا يُفْتَحُ لَهُمُ السُّدَدُ. (رواه احمد والترمذی وابن ماجه)

(105/105) Sayyidina Thawaban ﷺ has reported the Prophet as saying: "The journey of my Pond [is as long as that] from Aden to Amman al-Barqa, and its water is whiter than milk and sweeter than honey, and its drinking-vessels are [as numerous] as the stars. [Its water is such] that whoever drinks it shall never feel the pang of thrist again. The first to reach me at the Pond will be the indigent emigrants"[1] — the ruffled and untidy of hair and dirty and unkempt of attire who can not marry wealthy and prosperous women and for whom no doors open [i.e., who are not welcome anywhere]." (Ahmaed, Tirmizi and Ibn Majah)

Commentary: The distance between one bank of the Pond of Kausar and the other is as much as between Aden and Amman [which is situated near Balqa]. In fact, this is another way of saying that the Pond will be spread over hundreds of miles.

The first to reach the Pond and to drink from it will be the poor

❶. Those who had migrated from Makkah and Madinah.

emigrants who, due to indigence and detachment from worldly interests, live in such a state that their hair is unclean and dishevelled and clothes torn and tattered. If they want to marry girls belonging to well-to-do families they will not be given to them in marriage, and if they go to anyone's house they will be refused admission on account of their miserable appearance.

The above Tradition emphasises that those who live in poverty and pay little attention to their dress or appearance due to indiffference to earthly pleasures and anxiety for Futurity will be the first to obtain the rewards of the Hereafter. Modern educated people who mistakenly believe that such a conduct is a gross misconception of Faith and an outcome of the cult of self-mortification should ponder upon sayings like these.

Every age has its own maladies. At one time erroneous and un-Islamic forms of monasticism and life-denial were regarded, in some circles, as the essence of Islamic asceticism. Now perhaps as a reaction to it, the inclination of some sectons is to make the teachings of Islam conform to modern materialistic trends and lustful propensities.

(And Allah guides whom He will to the Straight Path). وَاللّٰهُ يَهْدِىْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ.

(١٠٦/١٠٦)عَنْ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَاِنَّهُمْ لَيَتَبَاهُوْنَ اَيُّهُمْ اَكْثَرُ وَارِدَةً وَاِنِّىْ لَاَرْجُوْاَنْ اَكُوْنَ اَكْثَرَهُمْ وَارِدَةً. (ترمذى)

(106/106) It is related by Samurah ﷺ the Messenger of Allah ﷺ said: "In the Hereafter every Prophet will have a pond and he will take pride at the number of men who will come to drink at his pond. I hope the largest number of men will come to me [and drink at my pond]." (Tirmizi)

(١٠٧/١٠٧)عَنْ اَنَسٍ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَشْفَعَ لِيْ يَوْمَ الْقِيٰمَةِ فَقَالَ اَنَا فَاعِلٌ قُلْتُ يَارَسُوْلَ اللّٰهِ فَاَيْنَ اَطْلُبُكَ قَالَ اُطْلُبْنِىْ اَوَّلَ مَا تَطْلُبُنِىْ عَلَى الصِّرَاطِ قُلْتُ فَاِنْ لَّمْ اَلْقَكَ عَلَى الصِّرَاطِ قَالَ فَاطْلُبْنِىْ

عِنْدَالْمِيْزَانِ قُلْتُ فَإِنْ لَّمْ اَلْقَکَ عِنْدَ الْمِيْزَانِ قَالَ فَاطْلُبْنِيْ عِنْدَالْحَوْضِ فَإِنِّيْ لَا أُخْطِئِی هٰذِهِ الثَّلٰثَ الْمَوَاطِنَ. (رواه الترمذی)

(107/107) Sayyidina Anas ﷺ [personal attendant of the Prophet] has narrated that he asked the Prophet ﷺ if he would intercede on his behalf on the Day of Judgement. "I will", the Prophet ﷺ replied. "So where should I look for you on the Judgement Day?" enquired Anas ﷺ. "When you need me, first of all look for me at Sirat [The Bridge]," said the Prophet ﷺ. "And if I do not find you there?" asked Anas ﷺ. "Look for me, then, at Mizan [the Scales]", replied the Prophet ﷺ. "Where may I seek you," asked Anas ﷺ, "If you are not near Mizan as well?" "Then look for me at the Hauz [Pond]. I will not go away from these three places at that time," the Prophet ﷺ replied. (Tirmizi)

Commentary: It shows that intercession on the Last Day is one of the things for which a request can be made to the Prophet ﷺ and though the Prophet ﷺ has indicated to Anas ﷺ the three places for meeting him, it is meant for all the seekers of intercession.

(١٠٨/١٠٨)عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شِعَارُ الْمُؤْمِنِيْنَ يَوْمَ الْقِيٰمَةِ عَلَى الصِّرَاطِ رَبِّ سَلِّمْ سَلِّمْ ! (رواه الترمذی)

(108/108) It is related by Mughirah ibn Sh'ubah ﷺ that the Messenger of Allah ﷺ said: "The distinguishing mark of the Believers on the Bridge will be the prayer: 'O Allah! keep us safe. Let us cross [it] with safety." (Tirmizi)

(The Sirat (bridge) and Mizan (scale) have been mentioned in some earlier Ahadith.)

Intercession

Intercession by the Prophet ﷺ one of the events concerning the Day of Requital about which explict information has been given in the Traditions and to believe in them is an essential religious duty of the Muslims. The number of Traditions relating to it is very large, and, taking them together, the authorities have concluded that the Prophet ﷺ will intercede again and again and in various ways. First, when all men will be marshalled before Allah for Final

Reckoning. They will be striken dumb with fear and astonishment. Even the Prophets from Sayyidina Aadam عليه السلام will have enough concern of their own to make them indifferent to others calling out *nafsi, nafsi* (my self). The sacred Prophet ﷺ will be implored by them, and, moved by their pathetic state, will step forward with fullest faith in the Mercy of Allah and He will entreat Him humbly that the state of anxious uncertainty and expectation be ended, the Reckoning done and the Judgement pronounced. It will be the first act of intercession before Allah and the sacred Prophet ﷺ will do it. It is then that the Final Requital will begin. This intercession, as we have seen, will be for the whole of mankind, and hence, it is also called the Great Intercession. Then, the Prophet ﷺ will plead on behalf of the sinners among his own followers who will have been condemned to Hell due to their wicked actions. This intercession will, also, be granted and a large number of his transgressing followers will, in his way, be taken out of Hell. The Prophet ﷺ will, further, pray for some devout and virtuous Believers that they may be admitted to Heaven without their deeds being brought to account. Similarly, he will beseech Allah for elevation in the ranks of many of his follwers. All these types and events of intercession have been described in the Traditions.

The Traditions also tell us that once the door of intercession is opened through the Prophet ﷺ, other Prophets, the angels and the earnest bondsmen of Allah, too, will plead on behalf of the Believers in whom they will be interested, and even the children of believing men and women who had died in infancy will interpose with Allah for their parents which will also be granted and the salvation of a good many people will take place in that way.

But all the intercessions will come to pass only by the grace of Allah and by His permission, and no Prophet or Angel can venture to take even a single man out of Hell or intercede on his behalf without His leave. The Qur'an says:

Who is he that intercedeth with Him save by His leave? [Al-Baqarah 2:255]	مَنْ ذَالَّذِىْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ (بقره. ٢:٢٥٥)

As some ulama have wisely observed, intercession will only be for making evident the glory of and the Divine fondness for those

who will intercede and with a view to exalt them, otherwise no one can interfere with the Functions and Judgement of the Almighty. He is One Who:

وَلَا يَشْفَعُوْنَ اِلَّا لِمَنِ ارْتَضٰى
(انبياء. ٢١:٢٧)

(does what He would and decides what He intends).
(Al-Anbiyaa 21:27)

Here are some Ahadith on this subject:

(١٠٩/١٠٩)عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ يَوْمُ الْقِيٰمَةِ مَاجَ النَّاسُ بَعْضُهُمْ فِيْ بَعْضٍ فَيَاتُوْنَ آدَمَ فَيَقُوْلُوْنَ اِشْفَعْ اِلٰى رَبِّکَ فَيَقُوْلُ لَسْتُ لَهَا وَلٰكِنْ عَلَيْكُمْ بِاِبْرَاهِيْمَ فَاِنَّهٗ خَلِيْلُ الرَّحْمٰنِ فَيَاتُوْنَ اِبْرَاهِيْمَ فَيَقُوْلُ لَسْتُ لَهَا وَلٰكِنْ عَلَيْكُمْ بِمُوْسٰى فَاِنَّهٗ كَلِيْمُ اللهِ فَيَاتُوْنَ مُوْسٰى فَيَقُوْلُ لَسْتُ لَهَا وَلٰكِنْ عَلَيْكُمْ بِعِيْسٰى فَاِنَّهٗ رُوْحُ اللهِ وَكَلِمَتُهٗ، فَيَاتُوْنُ عِيْسٰى فَيَقُوْلُ لَسْتُ لَهَا وَلٰكِنْ عَلَيْكُمْ بِمُحَمَّدٍ فَيَاتُوْنِيْ فَاَقُوْلُ اَنَا لَهَا فَاَسْتَاذِنُ عَلٰى رَبِّيْ فَيُؤْذَنُ لِيْ وَيُلْهِمُنِيْ مَحَامِدَاَحْمَدُهٗ بِهَا لَا تَحْضُرُنِيْ الْاٰنَ فَاَحْمَدُهٗ بِتِلْکَ الْمَحَامِدِ وَاَخِرُّلَهٗ سَاجِدًا فَيُقَالُ يَا مُحَمَّدُ اِرْفَعْ رَاسَکَ وَ قُلْ تُسْمَعْ وَسَلْ تُعْطَ وَاشْفَعْ تُشَفَّعْ فَاَقُوْلُ يَا رَبِّ اُمَّتِيْ اُمَّتِيْ فَيُقَالُ اِنْطَلِقْ فَاَخْرِجْ مَنْ فِيْ قَلْبِهٖ مِثْقَالُ شَعِيْرَةٍ مِنْ اِيْمَانٍ فَاَنْطَلِقُ فَاَفْعَلُ ثُمَّ اَعُوْدُ فَاَحْمَدُهٗ بِتِلْکَ الْمَحَامِدِ ثُمَّ اَخِرُّلَهٗ سَاجِدًا فَيُقَالُ يَا مُحَمَّدُ اِرْفَعْ رَاسَکَ وَقُلْ تُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ فَاَقُوْلُ يَا رَبِّ اُمَّتِيْ اُمَّتِيْ فَيُقَالُ اِنْطَلِقْ فَاَخْرِجْ مَنْ كَانَ فِيْ قَلْبِهٖ مِثْقَالُ ذَرَّةٍ اَوْ خَرْدَلَةٍ مِن اِيْمَانٍ فَاَنْطَلِقُ فَاَفْعَلُ ثُمَّ اَعُوْدُ فَاَحْمَدُهٗ بِتِلْکَ الْمَحَامِدِ ثُمَّ اَخِرُّلَهٗ سَاجِدًا فَيُقَالُ يَامُحَمَّدُ اِرْفَعْ رَاسَکَ وَقُلْ تُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ فَاَقُوْلَ يَارَبِّ اُمَّتِيْ اُمَّتِيْ فَيُقَالُ اِنْطَلِقْ فَاَخْرِجْ مَنْ كَانَ فِيْ قَلْبِهٖ اَدْنٰى اَدْنٰى اَدْنٰى مِثْقَالِ حَبَّةِ خَرْدَلَةٍ مِنْ اِيْمَانٍ فَاَخْرِجْهُ مِنَ النَّارِ فَاَنْطَلِقُ فَاَفْعَلُ ثُمَّ اَعُوْدُ الرَّابِعَةَ فَاَحْمَدُهٗ بِتِلْکَ الْمَحَامِدِ ثُمَّ اَخِرُّلَهٗ سَاجِدًا فَيُقَالُ يَا مُحَمَّدُ اِرْفَعْ رَاسَکَ وَقُلْ تُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ فَاَقُوْلُ يَا رَبِّ اِئْذَنْ لِيْ فِيْمَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ قَالَ لَيْسَ ذَالِکَ لَکَ وَلٰكِنْ وَعِزَّتِيْ وَجَلَالِيْ وَكِبْرِيَائِيْ وَعَظْمَتِيْ لَاُخْرِجَنَّ مِنْهَا مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ.

(رواه البخارى ومسلم)

(109/109) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "When it is the Day of Resurrection [and all the former and the latter ones will be gathered together on the field of concourse], there will be great anxiety among the peole. Thus, they [i.e., some of their representatives] will appraoch Prophet Aadam ﷺ to intercede on their behalf, and he will reply, 'I am not worthy of it. You should better go to Prophet Ibrahim ﷺ; he is a Friend of Allah [and may be able to help you].' They will, accordingly appraoch Sayyidina Ibrahim ﷺ and make the request of intercession to him. He, too, will reply, 'I am not worthy of it. You should better go to Prophet Musa ﷺ; he is the Kaleem Allah [who has spoken with Allah and may be of help to you].' They will, accordingly, approach Sayyidina Musa ﷺ and make the request to him. But he will prely, 'I am not worthy of it. You should better go to Prophet Isa ﷺ [and place the same request before him]. But he will also say, 'I am not worthy of it. You should better go to [the last of the Prophets] Muhammad ﷺ. They will, then, come to me and ask me to intercede. I will say, 'This is my job.' I will, then, seek an audience with the All-Merciful which will be granted. He will communicate to me the superhuman knowledge of some of His praises [which are not known to me at present]. I shall glorify Him through those praises and bow low, touching the ground with the forehead in reverence. [According to a report in *Musnad Ahmad*, the Prophet ﷺ will remain in that posture for a week after which] it will be said to him, 'O Muhammad! Raise your head and say what you want. Your prayer will be heard. Ask for anything you like. It will be granted. Make whatever intercession you wish to make and it will be allowed.' I shall say, 'My followers! My followers!' [Meaning mercy may be shown to them today and they may be forgiven]. I will be told to go and take out [of Hell] those in whose heart there is Faith even of the wieght of a mustardseed. I shall go and do so. Afterwards, I shall return to the benevolent presence of Allah, and again sing His praises through the hymns inspired to me and fall in prostration before Him. Once more, I will be told, 'O Muhammad! Raise your head and say what you want. Your prayer will be heard. As for anything you like and it will be granted. Make whatever intercession you wish to make and it

will be allowed.' I shall say, My followers. 'My followers.' I will be told to go and take out [of Hell] those in whose heart there is Faith even of the wieght of a dust-particle. I shall go and do so. Afterwards, I shall return to the benevolent presence of Allah, and, again sing His praises through the hymns inspired to me and fall in prostration before Him. It will be said to me, 'O Muhammad! Raise you head and say what you want. Your prayer will be heard. Ask for anything you like and it will be granted. Make any intercession you wish to make and it will be allowed.' I will, then say, 'O Lord! Allow me [to intercede] on behalf of all those who may have said La-Ilaha-IllAllah.' Allah will remark, "That is not for you.' By My Power and Glory, and by My Majesty and Magnificience, I shall take out of Hell those who have said La-Ilaha-IllAllah.'" (Bukhari and Muslim)

Commentary: A few points in the above Tradition require a clarification.

(i) The presence of Faith in the heart of the wieght of mustard-seed or even less mean degrees of the effulgence of Faith which we do not perceive but which the holy Prophet ﷺ will, due to his pecial discernment, see distinctly, and, by the command of Allah, take out of Hell every one belonging to those grades.

(ii) After interceding on behalf of his followers thrice the holy Prophet ﷺ will, for the fourth time, beseech Allah for permission to plead for those who have said La-Ilaha-IllAllah. Apparently, it means men who accepted the Prophet's ﷺ call of Divine Unity and embraced Islam but did not, at all, observe the duties that were necessary for gaining admission to Heaven. The Prophet ﷺ will, thus, seek the permission to take out of Hell bondsmen who will possess Faith and believe in Divine Oneness to any extent but are utterly devoid of well-doing. (In a *hadith Bukhari* and *Muslim*, narrated by Sayyidina Abu Sa'eed al-Khurdri ؓ, perhaps these people to whom the words لم يعملوا خيرا قط they never did a good deed.) He will be told by Allah that He did not place the duty of taking them out of hell on him or that it did not befit the Prophet ﷺ, but was worthy only of Divine Power and Majesty, and so He will carry it out Himself. In our humble opinion, it signifies

that it was not for the Prophet ﷺ to take out of Hell men wo did not, in any way, obey the commands of Allah after they accepted islam. Forgiveness on such a scale was suitable only for the All-Merciful. But Allah knows best.

(iii) Perhaps, this Hadith perfers briefly for a version in *Bukhari* and *Muslim*. The Seekers of intercession go to the Sayyidina Aadam عليه السلام, then to Sayyidina Nuh عليه السلام then Ibrahim عليه السلام. This Hadith does not mention Prophet Nooh عليه السلام. Also, it only mentions the ummah of the Prophet ﷺ, but, it is believed that he will first make a general (Great) intercession. The other intercession will follow.

(iv) Allah will put in the hearts of the seekers that they should appraoch Prophet Aadam عليه السلام then on his advice Prophet Nooh عليه السلام and likewise sayyidina Ibrahim عليه السلام, Musa عليه السلام and Isa عليه السلام. This will be put in their heart by Allah that they may know the favour of intercession is reserved with the praiseworthy station for His last Prophet ﷺ. Allah will allow it to display the worthiness of the Prophet ﷺ.

(١١٠/١١٠) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُخْرَجُ قَوْمٌ مِنْ أُمَّتِىْ مِنَ النَّارِ بِشَفَاعَتِىْ يُسَمَّوْنَ الْجَهَنَّمِيِّيْنَ. (رواه البخارى)

(110/110) It is related by Imran ibn Husayn رضي الله عنه that the Prophet ﷺ said: "A group of my followers who will be known by the name of the Dwellers of Hell, will be taken out of Hell on my intercession." (Bukhari)

Commentary: It will not be insulting for these people to be called as such but a source of joy for it will remind them of the Generosity and Kindliness of Allah.

(١١١/١١١) عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَتَانِىْ آتٍ مِنْ عِنْدِ رَبِّىْ فَخَيَّرَنِىْ بَيْنَ اَنْ يُدْخِلَ نِصْفَ أُمَّتِى الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ فَاخْتَرْتُ الشَّفَاعَةَ وَهِىَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا.

(رواه الترمذى وابن ماجه)

(111/111) 'Auf bin Maalik رضي الله عنه related that the Prophet ﷺ said: "A messenger from my Lord brought a message, giving me the right to choose between two things: either Allah lets half of my

followers to enter Heaven or I get the choice of intercession. I preferred the right of intercession and my intercession shall be on behalf of those who [after accetping Islam and acknowledging the Oneness of Allha] died in such a state that they ascribed no partners to Him." (Tirmizi and Ibn Majah)

(١١٢/١١٢)عَنْ اَبِیْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اَسْعَدُ النَّاسِ بِشَفَاعَتِیْ يَوْمَ الْقِيٰمَةِ مَنْ قَالَ لَااِلٰهَ اِلَّااللهُ خَالِصًا مِنْ قَلْبِهٖ اَوْنَفْسِهٖ(رواه البخارى)

112 (112) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: "On the Day of Recompense only those [bondsmen] will profit by my intercession who will have said La-Ilaha-IllAllah with a sincere heart." (Bukhari)

Commentary: Both the above Traditions show that people who are guilty of polytheism will not be benefitted by intercession. Those who are free from it, but have committed other sins, will, of course, obtain profit from it.

(١١٣/١١٣)عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ شَفَاعَتِیْ لِاَهْلِ الْكَبَائِرِ مِنْ اُمَّتِیْ. (رواه الترمذى وابو داؤد و رواه ابن ماجه عن جابر)

(113/113) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "My intercession will be on behalf of my followers who will have been guilty of major sins."
(Tirmizi, Abu Dawood and Ibn Majah)

Commentary: It will be the height of meanness to derive the wrong kind of encouragement from such sayings and become more fearless in evil-doing. Their purpose, simply, is that he unfortunate ones who fall into error do not lose hope and give way to despair. The Prophet ﷺ will intercede on their behalf. They should on their part, make themselves deserving of his intercession by trying earnestly to set right the bond of servility to Allah and adherence to His Messenger.

(١١٤/١١٤)عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَلَا قَوْلَ اللهِ تَعَالٰى فِیْ اِبْرَاهِيْمَ رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِنَ النَّاسِ فَمَنْ تَبِعَنِیْ فَاِنَّهٗ مِنِّیْ وَقَالَ عِيْسٰى اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ فَرَفَعَ يَدَيْهِ فَقَالَ اللّٰهُمَّ اُمَّتِیْ

اُمَّتِیْ وَبَکٰی فَقَالَ اللّٰہُ تَعَالٰی یَا جِبْرَئِیْلُ اذْھَبْ اِلٰی مُحَمَّدٍ . وَرَبُّکَ اَعْلَمُ . فَسَلْہُ مَایُبْکِیْہِ فَاَتَاہُ جِبْرَئِیْلُ فَسَأَلَہٗ فَاَخْبَرَہٗ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ بِمَا قَالَ فَقَالَ اللّٰہُ لِجِبْرَئِیْلَ اِذْھَبْ اِلٰی مُحَمَّدٍ فَقُلْ اِنَّا سَنُرْضِیْکَ فِیْ اُمَّتِکَ وَلَا نَسُوْءُکَ.

(رواہ مسلم)

(14/114) It is narrated by Abdullah ibn 'Amr ibn al-'Aas ﷺ that the Prophet ﷺ [one day] recited the Qur'anic verse concerning Sayyidina Ibrahim ؑ:

"رَبِّ اِنَّھُنَّ اَضْلَلْنَ کَثِیْرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِیْ فَاِنَّہٗ مِنِّیْ"

(ابراھیم ۱۴:۳۶)

My Lord! Lo! they [the idols] have led many of mankind astray (Al-Ma'idah 5:36)

and also, the Qur'anic verse concerning Sayyidina Isa ؑ:

"اِنْ تُعَذِّبْھُمْ فَاِنَّھُمْ عِبَادُکَ".

(المائدہ ۵:۱۱۸)

If Thou punish them, lo, they are Thy slaves, (Ibrahim 14:118)

After reciting the two verses, the Prophet ﷺ remembered his followers and raising his hands in prayer said: "O Allah! My followers. My followers." He, also, wept during the suppliction. Allah commanded Jibreel ؑ: Go to Muhammad {Though everything is known to your Lord} go to him and ask on Our behalf "Why he is crying?" Thus, Jibreel ؑ came to the Prophet ﷺ and enquired. He told him what he had said to Allah [i.e., the reason of his weeping was the anxiety for his followers]. [When Jirbeel reported back to Allah] He bade him, "Go to Muhammad and tell him, on Our behalf, that We shall make him happy in spite of his followers, and not make him dejected." (Muslim)

Commentary: The import of the above saying is that the Prophet ﷺ recited two verses of the Qur'an, one from Surah Ibrahim, in which it is stated about Sayyidina Ibrahim ؑ that he said to Allah about his followers, "Those among them who obeyed me are mine and I pray to Thee for forgiveness for them, and those that disobeyed me-Thou art Forgiving, Merciful, i.e., Thou can forgive them." and the other from surah Maidah:

فَمَنْ تَبِعَنِیْ فَاِنَّہٗ مِنِّیْ وَمَنْ عَصَانِیْ فَاِنَّکَ غَفُوْرٌ رَّحِیْمٌ (ابراھیم ۱۴:۳۶)

in which it is stated about Sayyidina Isa that he will pray to Allah for his erring and misguided followers:

> "If Thou punish them, they are Thy slaves and Thou hast every right to punish them, and if Thou forgive them, Thou art the Mighty [and can do anything] and the Wise [i.e., whatever Thout doest will not be without wisdom]."

In both of these verses, two exalted Messengers of Allah have pleaded on behalf of the wrongdoers among their followers with complete reverence and humility.

On reciting the verses the sacred Prophet was reminded of his own followers and he expressed his anxiety about them to Allah with hands raised in supplication and tears flowing from his eyes. He was, thereupon assured that the matter of his followers will be settled to his satisfaction and he will not have to be broken-hearted on their account.

Every Prophet, or, rather, every leader has a speical affection for his followers in the same way as all of us possess a peculiar fondness for our children. It is, therefore, his natural wish that they obtain deliverance from Divine Chastisement. Since the sacred Prophet was ahead of all other Prophets in this particular kind of compassion and attachment also, he was specially anxious about the salvation of his followers and used to pray frequently that they were not thrown into Hell and those of them whose sinfulness was such that they could not escape punishemnt might be taken out of it after undergoing the penalty of Fire for some time.

From the Traditions belonging to the above category it is clear that Allah will fulfil the earnest desire of the Prophet and a large number of Believers will be saved from the chastisement of Hell through his intercession or taken out of the infernal place after being cast into it.

This Hadith in *Muslim* is a great solace for sinners like us. It is stated in some versions that the Prophet said to Sayyidina Jirbeel on hearing the message, "I will be satisfied only when none of my followers (ummah) goes to Hell." Allah sent Sayyidina Jibreel to ask the reason for weeping only to slow respect to the Prophet otherwise He knows everything.

(١١٥/١١٥)عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَشْفَعُ يَوْمَ الْقِيٰمَةِ ثَلٰثَةٌ اَلْاَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ. (رواه ابن ماجه)

(115/115) It is related by Sayyidina Uthman ibn 'Affan ﷺ that the Messenger of Allah ﷺ said: "On the Day of Judgement three types of men will [particularly] intercede: the Prophets عليهم السلام, the Ulama and the martyrs." (Ibn Majah)

Commentary: It does not mean that no one aside of the three groups mentioned above will b able to plead on behalf of others on the Day of Requital but that a special intercession will be made by them. Some other pious and high-souled presons will also be permitted to intercede, and, as we have indicated earlier, even children who had died in their infancy will intercede for their parents and intercession by good actions will also take place.

(١١٦/١١٦)عَنْ اَبِىْ سَعِيْدٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ مِنْ اُمَّتِىْ مَنْ يَّشْفَعُ لِلْفِئَامِ وَمِنْهُمْ مَنْ يَّشْفَعُ لِلْقَبِيْلَةِ وَمِنْهُمْ مَنْ يَّشْفَعُ لِلْعَصَبَةِ وَمِنْهُمْ مَنْ يَشْفَعُ لِلرَّجُلِ حَتّٰى يَدْ خُلُوا لْجَنَّةَ (رواه الترمذى)

(116/116) It is related by Abu Sa'eed al-Khurdri ﷺ that the Messenger of Allah ﷺ said: "Among my followers there will be some who will intercede on behalf of nations and communities [i.e., their station will be so high that Allah will permit them to intercede on behalf of whole communities and their intercession will be accepted], and some who will intercede on behalf of groups of from ten to forty people and some who will intercede on behalf of one person [and Allah will accept the intercession of all of them] till everyone shall enter Paradise." (Tirmizi)

(١١٧/١١٧)عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَفُّ اَهْلُ النَّارِ فَيَمُرُّبِهِمُ الرَّجُلُ مِنْ اَهْلِ الْجَنَّةِ فَيَقُوْلُ الرَّجُلُ مِنْهُمْ يَا فُلَانُ اَمَا تَعْرِفُنِىْ اَنَا الَّذِىْ سَقَيْتُکَ شَرْبَةً وَقَالَ بَعْضُهُمْ اَنَا الَّذِىْ وَهَبْتُ لَکَ وَضُوْءً فَيَشْفَعُ لَهٗ فَيُدْخِلُهُ الْجَنَّةَ. (رواه ابن ماجه)

(117/117) It is reported by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "On the Judgement Day the poeple of Hell will be marshalled in a row [i.e., some sinful men among

Believers who will be deserving of chastisement will stand in a row on some occasions on the Last Day]. A dweller of Paradise will pass by them and one of the men standing in the row will call out to him, saying, 'Do you not recognise me? I am the person who once gave you water [or in some other, wholesome beverage] to drink'. And another man stadning in the same row will say, 'I am the person who had [once] given you water to perform the Wudu.[1] Thus, the dweller of Paradise will intercede with Allah on behalf of those people and get them admitted to Heaven." (Ibn Majah)

Commentary: The bond of affection with devout and virtuous men in the present world is going to avail a great deal in the Hereafter provided one is blessed with Faith.

Heaven and Its Blessings

Heaven and hell are among the realities of Futurity in which it is essential for a Muslim to believe. These are the ultimate and eternal dwelling places of mankind. In the Qur'an, Paradise, with its incomparable blissfulness, and Hell, with its dreadful chatisement have been dwelt upon so frequently and with such throughness that if all the verses relating to them are collected they alone will make a volume.

Likewise, in the compilations of the Traditions hundreds of sayings of the Prophet ﷺ dealing with Heaven and hell are preserved from which an adequate idea of the two places can be obtained. The exact import of what is revealed in the Qur'an and the Traditions about Heaven and Hell will, however, be known only when we will reach there and see the whole thing for ourselves. What to speak of Paradise, it is an everyday experience that the image formed in our minds after hearing or reading about a beautiful city is much incomplete of what it actually is. In any event, the account of Heavens and Hell contained in the Qur'an and the Traditions should be read in the light of this elementary principle.

The aim of the Qur'anic verses and the sayings of the Prophet ﷺ is far from delineating the topography of Heaven and Hell or giving a detailed picture of what is to be experienced there. Rather

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to produce a fear of Hell, and its punishment so that men may abstain from vices that lead them to it and to arouse a love and eagerness for Paradise and its boons and comfort. Men may be induced thereby to practise virtue and perform good deeds to make them worthy of admission to it. The verses and Traditions of the above category, therefore, demand that feelings of dread and desire, as the case be may be produced as a result of reading or listening to them.

(١١٨/١١٨)عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ قَالَ اللهُ تَعَالٰی اَعْدَدْتُ لِعِبَادِیَ الصَّالِحِیْنَ مَالَا عَیْنٌ رَأَتْ وَلَا اُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلٰی قَلْبِ بَشَرٍ وَاقْرَءُ وْ اِنْ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِیَ لَهُمْ مِّنْ قُرَّةِ اَعْیُنٍ.

(رواہ البخاری و مسلم)

(118/118) It is related by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Allah says 'I have prepared for My Faithful slaves that which no eye has seen nor ear heard nor the thought of which has even crossed their mind.' And, if you like you may read the verse:

فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِیَ لَهُمْ مِّنْ قُرَّةِ اَعْیُنٍ (السجده ٣٢:١٧)

No soul knoweth what is kept hid for them of joy, as reward for what they used to do." [Al-Sajadah 32:17] (Bukhari and Muslim)

Commentary: This is a Hadith Qudsi or a celestial Tradition. If the Prophet ﷺ says something with the explicit remark that it is stated by Allah [and it is not found in the Qur'an] then such a Tradition is called a Hadith Qudsi or a celestial Tradition. A general aspect of the glad tidings for truthful bondsmen is that in the Hereafter they will be favoured with boons and blessings which no man has experienced or even imagined in the existing world. The other special aspect lies in the words: I have prepared for My faithful bondsmen that ...."

(١١٩/١١٩)عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ مَوْضِعُ سَوْطٍ فِی الْجَنَّةِ خَیْرٌ مِنَ الدُّنْیَا وَمَا فِیْهَا. (رواہ البخاری ومسلم)

(119/119) Sayyidina Abu Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "A sweeping-place in Paradise is

better than the world and all that it contains."[1]

(Bukhari and Muslim)

Commentary: In ancient Arabia the custom was that when a caravan of riders made a halt, each rider would throw some rubbish at the place where he intended to put up. It was, then, considered, to have been reserved for him. The word "sweepings-place" in this Tradition, thus, denotes the small place which was set aside for the traveller who threw the waste-matter over it. That little place in Paradise is more valuable than the whole world.

(۱۲۰/۱۲۰)عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَدْوَةٌ فِىْ سَبِيْلِ اللهِ اَوْرَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا وَلَوْاَنَّ اِمْرَأَةً مِنَ نِّسَاءِ اَهْلِ الْجَنَّةِ اِطَّلَعَتْ اِلَى الْاَرْضِ لَاَضَائَتْ مَا بَيْنَهُمَا وَلَمَلَأَتْ مَا بَيْنَهُمَا رِيْحًا وَلَنَصِيْفُهَا عَلٰى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا. (رواه البخارى)

(120/120) It is related by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: "To set out in the path of Allah, once in the morning or in the evening, is better than the world and all that it contains, and if a bride from among the brides of the dwellers of Paradise cast a glance at the world, the whole space intervening between the two [i.e., from the Heaven to the earth] will be filled with light and fragrance, and the covering of her head is better than the world and all that is contained therein." (Bukhari)

Commentary: In the opening part of this Traditin the virtue of setting out in the way of Allah [i.e., undertaking a journey in the service of Faith] has been refered to and we are told that to do so once in the mroning or in the evening is better than the entire universe. The specification of the morning and the eveining, here, is probably, due to the fact that, in the older times, people habitually started on a journey during those parts of the day otherwise if a person left his home at any other time for a religious prupose it will possess the same merit.

In the later part, the wondrous beauty of the celestial brides of the dwellers of Paradise and the worth and value of their apparel have been mentioned, possibly with a view to encourage people to

❶. The words موضع سوطٍ have been translated "place of a lash", ... of a whip" by *Bukhari* (Dr Muhsin) and *Mishkat* (Robson).

set off from their homes in the service of Faith by telling them if they will leave their homes and their wives for some time with the object of serving the cause of Allah, they will be rewarded forever and in Heaven with spouses of such rare charm and elegance that if they glanced towards the earth the entire atmosphere would be filled with radiance and sweet scent. And their dress was so very costly that the headgear alone was more valuable than the whole of the world.

(١٢١/١٢١)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِى الْجَنَّةِ شَجَرَةً يَسِيْرُ الرَّاكِبُ فِىْ ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا وَلَقَابَ قَوْسِ اَحَدِكُمْ فِى الْجَنَّةِ خَيْرٌ مِّمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ اَوْ تَغْرُبُ. (رواه البخارى و مسلم)

(121/121) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "In Heaven there is a tree [which is so large that] if a horseman rides under its shade even for a hunderd years he will not be able to pass from one side of it to the other, and the space of anyone of you in Heaven, even of the length of a bow, is better than the world on which the sun rises or sets."

(Bukhari and Muslim)

Commentary: The object of this Tradition is to produce in the hearts an earnest yearning for Paradise by stressing the superiority of celestial joys and comforts over those of the world. The first thing is about the wonderful trees of Heaven. It says that their shade is so extensive that a horseman can not cross it in a hundred years. It, then, asures that a bow-length of space in Paradise is more value than the world and all that there is in it. We have referred earlier to the Arab custom of throwing rubbish over the place by the rider where he wanted to stay as a mark of reservation. In the same way, when a person travelling on foot wanted to make a halt at some place he used to put his bow at it. A bow-length of space in the above Tradition, thus, signifies that even the smallest place in Heaven is more precious than the entire universe.

(١٢٢/١٢٢)عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَهْلَ الْجَنَّةِ يَاكُلُوْنَ فِيْهَا وَيَشْرَبُوْنَ وَلَا يَتْفُلُوْنَ وَلَا يَبُوْلُوْنَ وَلَا يَتَغَوَّطُوْنَ وَلَا يَمْتَخِطُوْنَ

قَالُوْا فَمَا بَالُ الطَّعَامِ قَالَ جُشَاءٌ وَرَشْحٌ كَرَشْحِ الْمِسْكِ يُلْهَمُوْنَ التَّسْبِيْحَ وَالتَّحْمِيْدَ كَمَا تُلْهَمُوْنَ النَّفَسَ. (رواه مسلم)

(122/122) It is related by Sayyidina Jabir ﷺ that the Messenger of Allah ﷺ said: "The dwellers of Paradise will eat and drink in Heaven but neither a secretion will be formed in their mouths and nostrils nor will they have to empty their bowels or bladders. Some of the Companins ﷺ asked, "What will, then, happen to the food [taken by them]?' The Prophet ﷺ replied, 'It will be passed out by means of eructation and perspiration which will be smelling like musk, and on the tongues of the dwellers of Heaven the praise of Allah will go on, by His Command [effortlessly], [and] in the same way as your respiration goes on [without an effort]." (Muslim)

Commentary: The foods and drinks of Heaven will be free from all bulk-forming properties. They will be so pure and empyreal that no effete matter will be formed by them in the bowels. The stomach will become empty after a light eructation and the other waste-matter will be eliminated through perspiration which will be as sweet-scented as musk. Moreover, just as in this world we breath in and out without an effort, in Paradise the remembrance of Allah will be carried out unconsciously and words of praise to the Almighty like Subhan Allah wa Al-hamdulillah and Subhan Allah wa Behamdihi will be on the lips of everyone all the time.

(١٢٣/١٢٣)عَنْ اَبِىْ سَعِيْدٍ وَاَبِىْ هُرَيْرَةَ قَالَا اِنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ يُنَادِىْ مُنَادٍ اَنَّ لَكُمْ اَنْ تَصِحُّوْا فَلَا تَسْقِمُوْا اَبَدًا وَاِنَّ لَكُمْ اَنْ تَحْيُوْا فَلَا تَمُوْتُوْا اَبَدًا وَّاِنَّ لَكُمْ اَنْ تَشِبُّوْا فَلَا تَهْرَمُوْا اَبَدًا وَاِنَّ لَكُمْ اَنْ تَنْعِمُوْا فَلَا تَبْاَسُوْا اَبَدًا. (رواه مسلم)

(123/123) Abu Sa'eed ﷺ and Abu Hurayrah ﷺ related that the Messenger of Allah ﷺ said: "As the dwellers will enter Paradise a heavenly herald will proclaim: Here good health is your right and good health has been ordained for you; so, now you will never fall ill. Here life has been decreed for you; so, now you will never die. Here only youth is your lot; so, now you will never grow old. Here only happiness has been bestowed

upon you; so, now neither pain nor sorrow will afflict you."
(Muslim)

Commentary: Heaven is the home of cloudless bliss and eternal felicity. There will not be the faintest trace of suffering in it, neither sickness, nor death, nor old age, nor any other type of affliction, worry or anxiety. As soon as the dwellers will enter Heaven they will be made comfortable with the tidings of imperishable life and everlasting happiness.

(١٢٤/١٢٤)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قُلْتُ يَا رَسُوْلَ اللهِ مِمَّا خُلِقَ الْخَلْقُ؟ قَالَ مِنَ الْمَاءِ قُلْنَا اَلْجَنَّةُ مَا بِنَاءُ هَا قَالَ لِبْنَةٌ مِنْ ذَهَبٍ وَلِبْنَةٌ مِنْ فِضَّةٍ وَمِلَاطُهَا الْمِسْكُ الْاَذْفَرُ وَحَصْبَاءُ هَا اللُّؤْلُؤُوَالْيَاقُوْتُ و تُرْبَتُهَا الزَّعْفَرَانُ مَنْ يَّدْخُلُهَا يَنْعَمُ وَلَا يَبْاَسُ وَيَخْلَدُ وَلَا يَمُوْتُ وَلَا يَبْلٰى ثِيَابُهُمْ وَلَا يَفْنٰى شَبَابُهُمْ .
(رواه احمد والترمذى والدارمى)

(124/124) Sayyidina Abu Hurayrah ﷺ has narrated that he enquired from the Prophet ﷺ, "From what have the living things been created?" "From water", replied the Prophet ﷺ. Abu Hurayrah ﷺ, then, asked, "Of what is Paradise made [i.e., is it built with bricks, stones or what]?" The Prophet ﷺ replied, "It has been built in such a way that one brick is of gold and the other of silver, and the binding material is of sweet-scented musk, the gravel spraed over it is of pearls and ruibies, and its dust is, as you would say, saffron. Those who enter it will live in never-ending peace and happiness. No distress will ever touch them, and they will live forever-death will not come to them in Heaven-, and their clothes will never become dirty and worn-out, nor will their youth wither away [at any time or in any degree]." (Musnad Ahmad and Tirmizi)

Commentary: It shows that all living beings have been created from water. Allah first made water, and, then, from it, He made all the other creatures. In the Qur'an, too, it is stated:

Allah hath created evey animal of water (Al-Nur 24:45)

وَ اللّٰهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنْ مَّآءٍ
(النور ٢٤:٤٥)

We made every living thing of water (Al-Anbiyaa21:30)

وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ
(الانبيآء ٢١:٣٠)

The reality of what the Prophet ﷺ has said about the structure of Paradise, its walls and floors, will become evident to us only when we shall see it. The basic things is that Heaven has not been constructed the way buildings are in our world. It has been built solely at the bidding of Allah and without the aid of masons and architects exactly as the heavens and the earth and the sun, the moon and the stars have got created directly in response to His Command.

"اِنَّمَآ اَمْرُهٗٓ اِذَآ اَرَادَ شَيْئًا اَنْ يَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ۝" (يسين ٣٦:٨٢)

But His command, when He intendeth a thing, is only that He saith unto it: Be! an it is. (Yasin 36:82)

Eternal Good Pleasure of the Lord

(١٢٥/١٢٥)عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ لِاَهْلِ الْجَنَّةِ يَا اَهْلَ الْجَنَّةِ فَيَقُوْلُوْنَ لَبَّيْكَ رَبَّنَا وَسَعْدَ يْكَ وَالْخَيْرُ كُلُّهٗ فِىْ يَدَيْكَ فَيَقُوْلُ هَلْ رَضِيْتُمْ ؟ فَيَقُوْلُوْنَ وَمَا لَنَا لَا نَرْضٰى يَا رَبِّ وَقَدْ اَعْطَيْتَنَا مَالَمْ تُعْطِ اَحَدًا مِنْ خَلْقِكَ فَيَقُوْلُ اَلَااُعْطِيْكُمْ اَفْضَلُ مِنْ ذَالِكَ؟ فَيَقُوْلُ اُحِلُّ عَلَيْكُمْ رِضْوَانِىْ فَلَا اَسْخَطُ عَلَيْكُمْ بَعْدَهٗ اَبَدًا.

(رواه البخاري و مسلم)

(125/125) It is related by Sayyidina Abu Sa'eed ﷺ that the Messenger of Allah ﷺ said: "[When the dwellers of Paradise will have reached there and its superlative boons will have been conferred upon them] Allah will speak to them. 'O dwellers of Heaven!' He will say. 'Our Lord', they will reply, 'We are here! We are here in Thy sublime presence, and all that is good belongeth to Thee [i.e., Thou can grant to anyone what Thou want to grant and withhold from anyone what Thou want to withhold]!' He will ask, 'Are you happy [i.e., Are you pleased with what you have been given here]?' The blessed ones will reply, 'Why should we not be pleased when Thou hast granted to us things Thou never had granted to any of Thy creatures.' Allah willl, then, enquire, 'May We bestow upon you something which is even superior to those joys?' 'O Lord', the bondsmen will submit, 'What is there which is superior to these blessings?' Allah will say, "We bestow upon you Our eternal good pleaure.

Now We shall never be displesed with you".

Commentary: For the Benevolent One to enquire from the bondsmen, after He had granted them Paradise and its matchless comforts, whether they were happy and contented is an act of unbounded graciousness in itself, with it, the gift of everlasting good pleasure, literally, defies every exprssion of gratitude. Were a fraction of that happiness to be revealed to us in the present world, we would no longer wish for any earthy plesure. Surely, the pleasure of allah is superior to Paradise and its blessings.

وَ رِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُ
(التوبه ۹:۷۲)

(And the pleasure of Allah is the Greatest). More than that is the vision of Allah.
(Al-Tawbah, 9:72)

The Seeing of Allah in Heaven

The greatest favour to be conferred on the dwellers of Paradise is the seeing of Allah, and everyone endowed with a refined awareness will, undoubtedly, find the longing for it embedded in his heart. It is but natural for the bondsman who is enjoying countless blessings of Allah in this world and will be rewarded in Heaven with immeasurably greater boons to feel an earnest desire to see the Benificient and the Merciful Lord Who created him and was showering on him His exquisite gifts. A feeling of incompele pleasure will perist in him if he is never blessed with the spectacle of the Almighty Who will, indeed, not deprive him of that pleasure.

The Qur'an has given to the Faithful the Tidings of this unique favour and the holy Prophet ﷺ, too, has mentioned it and all the Muslims have believed in it implicitly. Some people, however, who are given to imagine about the Hereafter on the basis of what they see in the world around them and regard the limited knowledge vouchsafed to them here to be the last word in that direction repudiate the possibility of it on the ground that it does not stand to reason. They argue that only a thing that exists in a material form and has colour or surface can be seen by the human eye, and that, too, when it is placed in front of the viewer and within a certain distance. Since Allah has neither form nor substance, nor is He contained in space and time, the question of seeing Him does not

arise. But this like of reasoning, obstensibly, is insane and silly. Had the conviciton of the Believers been that Allah will be seen with these very eyes [of the present world] which can observe only material objects and things having colour or dimension, the viewpoint of dissenters could have some validity. But neither the Qur'an nor the Traditions say so, nor is it the creed of the faithful Believers.

The people of the Sunnah and of the way of the Companions ﷺ functioning as a body [*Ahl Sunnah wal Jama'at*] who, in adherence to the precepts of the Qur'an and the Traditions, believe that the bondsmen whorthy of the magnificient favour will see Allah in Heaven also take it for granted that He will bless the dwellers of Paradise with power and faculities that the vision that will be granted to them will not be as weak and limited as that of our eyes in the present existence an it is with these eyes that the fortunate bondsmen will see Allah who pssesses neither form nor colour nor dimension.

If the skeptics are still doubtful about the seeing of Allah, on account of its logical infeasibility, they should pause and ponder whether He sees His creatures or not. In case perception was possible only with the means and under the circumstances that were peculiar to us, He must, of necessity, be incapable of seeing anythng for He had neither eyes nor were the creatures placed in a particular position in respect of Him. Thus, those who believe that God sees without eyes and in all directions at the same time, and even things we can not perceive by the eye in any case and by any means, ought to have no misgivings. Relying to the utmost on the tidings contained in the Qur'an and the Traditions, they should asume that the Almighty will, by His Power and Benevolence, grant them eyes in the Hereafter which will enable them to take joy in the marvellous spectacle of His Own Adored Self.

In the Qur'an the truthful Believers have been given the cheerful assurance that:

وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ اِلٰى رَبِّهَا نَاظِرَةٌ (القيمة ٧٥:٢٢،٢٣)

Some faces that Day will beam [in brightness and beauty looking towards their Lord.
(Al-Qiyamah 75:22-23)

As agaisnt it, the deniers of Truth have been warned:

Nay, but surely on that Day they will be covered from their Lord [and prevented from seeing Him.] (Al-Mutaffifin 15)	إِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَمَحْجُوْبُوْنَ (المطففين ٨٣:١٥)

The Ahadith on the vision of Allah are many and we present a few of them. A Believer should be convinced with them.

(١٢٦/١٢٦)عَنْ صُهَيْبٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَخَلَ اَهْلُ الْجَنَّةِ الْجَنَّةَ يَقُوْلُ اللهُ تَعَالٰى أَتُرِيْدُوْنَ شَيْئًا اَزِيْدُكُمْ ؟ فَيَقُوْلُوْنَ اَلَمْ تُبَيِّضْ وُجُوْهَنَا اَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ، قَالَ فَيَرْفَعُ الْحِجَابُ فَيَنْظُرُوْنَ اِلٰى وَجْهِ اللهِ فَمَا اُعْطُوْا شَيْئًا اَحَبَّ اِلَيْهِمْ مِنَ النَّظْرِ اِلٰى رَبِّهِمْ ثُمَّ تَلَا " لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَزِيَادَةٌ". (رواه مسلم)

(126/126) It is related by Shuaib Rumi that the Prophet ﷺ said: "When the dwellers have arrived at heaven Allah will enquire from them thus, 'Do you want that We may grant one more favour to you [i.e., bestow upon you a blessing in addtion to what you have already received]?' The bondsmen will answer, 'Thou hast illumined our faces [i.e., made us successful and given us beauty and dignity], and saved us from Hell and granted us Paradise. [What more can we want]? The veil will then be lifted [i.e., the scales will fall from the bondsmen's eyes] and they will be able to see Allah unhindered. Thus, their state will be [and they will feel] that the seeing of Allah has surpassed all other favours that had been conferred on them till then.' The Prophet ﷺ recited the following verse from the Qur'an:

لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَ زِيَادَةٌ (يونس ١٠:٢٦)

For those who do good in the [best] place [i.e., Heaven] and more thereto [i.e., the seeing of God]." (Yunus 10:27) (Muslim)

Commentary: The falling of scales from the eyes, in the above Traidtion, means that the dwellers of Paradise will, all of a sudden be endowed with a vision that will enable them to see the Lord.

(١٢٧/١٢٧)عَنْ جَرِيْرِ بْنِ عَبْدِ اللهِ قَالَ كُنَّا جُلُوْسًا عِنْدَ رَسُوْلِ اللهِ صَلَّى اللهُ

عَلَيْهِ وَسَلَّمَ فَنَظَرَ اِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ اِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ لَا تُضَامُّوْنَ فِيْ رُؤْيَتِهِ فَاِنِ اسْتَطَعْتُمْ اَنْ لَا تُغْلَبُوْا عَلٰى صَلٰوةٍ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا فَافْعَلُوْا ، ثُمَّ قَرَأَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا. (رواه البخاری ومسلم)

(127/127) Jarir bin Abdullah ﷺ narrated, One night we were sitting with the Prophet ﷺ [when he chanced to] look at the moon. It was the fourteenth night of th month [and the full moon was shining in the sky]. He, turned towards us and said, 'Surely, you will see the Lord as you are seeing the moon. You will have to make on special effort to see Him, nor will there be any other difficulty. So, if you can do this that you allow nothing to prevail over the Salah (Prayers) before the rising and the setting of the sun [i.e., no occupation, entertainment or lethargy could divert your attention at the time of these prayers], you must do so. [Insha Allah, yu will, then certainly, be blessed with the seeing of Allah]. The Prophet ﷺ recited this verse from the Qur'an:

وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَ قَبْلَ غُرُوْبِهَا (طه ٢٠ : ١٣٠)

And celebrate the praises of thy Lord ere the rising and the setting of sun." (Taha 20:130) (Bukhari and Muslim)

Commentary: When a large number of persons collect with the object of seeing a beautiful thing and everyone is anxious to catch a glimpse of it there, generally, takes place a rough struggle among them and it becomes very difficult to see it properly but with the moon the position is that millions of people can see it at the same time, calmly and without any trouble. The Prophet ﷺ had made use of this everyday experience to show how countless bondsmen will be able to see Allah in Heaven without the least difficulty.

In the end the Prophet ﷺ has drawn attention to an act which is particularly efficacious in making the bondsman worthy of the unique favour, i.e., heedfulness for the Fajr and Asr prayers to the extent that no activity or diversion could ever come in the way.

Though five obligatory prayers are prescribed to the Believers, it is evident from the Qur'an and the Sunnah that the Fajr and Asr prayer possess a special significance.

(١٢٨/١٢٨)عَنْ اَبِیْ رَزِیْنِ الْعُقَیْلِیْ قَالَ قُلْتُ یَا رَسُوْلَ اللّٰهِ اَکُلُّنَا یَرٰی رَبَّهٗ مُخْلِیًا بِهٖ یَوْمَ الْقِیٰمَةِ قَالَ بَلٰی قُلْتُ وَمَاآیَةُ ذَالِکَ؟ قَالَ یَا اَبَا رَزِیْنٍ اَلَیْسَ کُلُّکُمْ یَرَی الْقَمَرَ لَیْلَةَ الْبَدْرِ مُخْلِیًا بِهٖ قَالَ بَلٰی قَالَ فَاِنَّمَا هُوَ خَلْقٌ مِنْ خَلْقِ اللّٰهِ وَاللّٰهُ اَجَلُّ وَ اَعْظَمُ. (رواہ ابو داؤد)

(128/128) Abu Razeen Uqaili has narrated that one day he said to the Prophet ﷺ, "O Messenger of Allah! Will everyone of us see the Lord singly [i.e., without a rush] on the Last Day?" "Yes," the Prophet ﷺ replied. "He will". 'Uqaili, asked, "Is there a sign or likeness of it [in this world] too ?" The Prophet ﷺ said, "O Abu Razeen! Does everyone of you not see the moon on the fourteenth night of each month, wherever he is, by himself and without a tissue?" "Of course," replied Uqaili. "We all so see the moon like that." The Prophet ﷺ remarked, "It [the moon] is an ordinary creature among the cratures of the Lord while the Lord is Most High, the Majestic." (Abu Dawood)

اَللّٰهُمَّ اِنَّا نَسْأَلُکَ لَذَّةَ النَّظْرِ اِلٰی وَجْهِکَ وَالشَّوْقَ اِلٰی لِقَائِکَ.

"O Allah! We beseech You for the pleasure of Your sight and the happiness of meeting you."

Hell And Its Chastisement

Just as from the Qur'an and the Traditions we know about Heaven that there are joys and comforts in it with which not even the foremost pleasures of the world are worthy of comparison, about Hell, too, we learn that its tortures are so terrible that the greatest sorrows and sufferings of the earthyly existence bear no resemblance to them.

In fact, the image that is formed in our minds of the boons and blessings of Paradise or of the pain and punishment of Hell is most imperfect for the simple reason that all the words in our vocabulary have been coined simply for the things and experiences of the present world. Thus, when we say 'grape' or 'apple' our mind turns only to the grapes or apples we see or eate here. But how can we, from it, form an idea of the state and quality of the grapes or apples of Paradise which will be a thousand times more evolved than what we find on earth and have not seen as much as a sample of them in our lives. In the same way, from the words 'snake' and 'scorpion' we

can only think of the snakes and scorpions of this world and not of Hell which will be immeasurably larger and more poisonous and of which we have not seen even a picture in this life.

In any event, it is just not possible to understand fully the state of things in Heaven and Hell in the present existence. It will be known only in the Hereafter that what we had heard or read about the supreme happiness of Heaven or the extreme pain and anguish of Hell was a most imperfect account of them.

Moreover, as we have said earlier, the description of Heaven and Hell contained in the Qur'an and the Traditions is not, at all, intended to import to us, in this world, the knowledge of what is going to happen in those places so that a complete picture of Paradise and Hell could emerge before our minds' eye. Its real object is that of Tabsheer [Glad Tidings] and Anzar [Warnng] i.e., to persuade the bondsmen to tread the path of virtue and lead a life that was likely to take them to Heaven by producing in them an overpowering desire for Paradise and an anxious fear of Hell, and, for it, what has been revealed in the Qur'an and the Traditions in more than enough.

Now, to take up the Traditions.

(١٢٩/١٢٩)عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ نَارُكُمْ جُزْءٌ مِنْ سَبْعِيْنَ جُزْأً مِنْ نَّارِ جَهَنَّمَ قِيْلَ يَا رَسُوْلَ اللهِ اِنْ كَانَتْ لَكَافِيَةً قَالَ فُضِّلَتْ عَلَيْهِنَّ بِتِسْعَةٍ وَّ سِتِّيْنَ جُزْأً كُلُّهُنَّ مِثْلُ حَرِّهَا.

(رواه البخارى ومسلم واللفظ للبخارى)

(129/129) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The fire of this world of yours is the seventieth part of the Fire of Hell." He was asked, "O Messenger of Allah ﷺ! Was the fire of the world not enough?" The Prophet ﷺ replied, "The Fire of Hell has been increased by sixtynine degrees as compared with the fire of this world and the heat of each degree is equal to the heat of the fire on earth."

(Bukhari and Muslim)

Commentary: The temperature of various kinds of fire in the present world differs from each other, as for instance, the fire of wood possesses greater heat than the fire of straw, and the fire of coal possesses greater heat than the fire of wood. It has now

become possible to measure the degrees of heat of the different types of fire, and, as such, it should not be difficult to realise the significance of this saying of the Prophet.

As we had the occasion to point out earlier, in the Arabic language the figure of seventy is often used, in such circumstances, to emphasise the excess or profusion of a thing. In this Tradition, too, it may have been mentioned in the same sense. In that case, the Tradition would mean that the Fire of Hell was much more fierce than the fire of this world. Allah knows best.

It, further, tells that when the Prohet ﷺ gave this description of the Fire of Hell, he was asked, "O Messenger of Allah ﷺ! Was the world's fire not enough?" To it, he gave no other reply than to repeat, a little more candidly, what he had said earlier. Perhaps, he wanted to warn against asking such questions about the will and judgmenet of Allah; whatever he does is the right thing. Our endeavour should entirely be to do all we can to save ourselves from the Fire of Hell.

(١٣٠/١٣٠)عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَهْوَنَ اَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍيَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِيُ الْمِرْجَلُ مَا يَرٰى اَنَّ اَحَدًا اَشَدُّ مِنْهُ عَذَابًا وَّاِنَّهُ لَا هُوَ نُهُمْ عَذَابًا.

(رواه البخاری و مسلم)

(130/130) It is related by Nu'man ibn Basheer that the Messenger of Allah ﷺ said: "The mildest punishment to be inflicted on a person in Hell is that he will be made to wear a pair of sandals made of fire which will be so hot as hot as to set his brain boiling as if something was cooking in a pot on a stove. He will not imagine that anyone was undergoing a more severe punishment [i.e., he will consider himself to be receiving the hardest punishment], though his punishment will, in truth, be the mildest in Hell." (Bukhari and Muslim)

(١٣١/١٣١)عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُؤْتٰى بِاَنْعَمِ اَهْلِ الدُّنْيَا مِنْ اَهْلِ النَّارِ يَوْمَ الْقِيٰمَةِ فَيُصْبَغُ فِي النَّارِ صِبْغَةً ثُمَّ يُقَالُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ خَيْرًا قَطُّ هَلْ مَرَّبِکَ نَعِيْمٌ قَطُّ؟ فَيَقُوْلُ لَا وَاللهِ يَا رَبِّ! وَيُؤْتٰى بِاَشَدِّ

النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ اَهْلِ الْجَنَّةِ فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ فَيُقَالُ لَهُ يَابْنَ آدَمَ هَلْ رَأَيْتَ بَؤْسًا قَطُّ وَهَلْ مَرَّبِكَ شِدَّةٌ قَطُّ؟ فَيَقُوْلُ لَا وَاللهِ يَا رَبِّ مَا مَرَّ بِيْ بُؤْسٌ قَطُّ وَلَا رَأَيْتُ شِدَّةً قَطُّ. (رواه مسلم)

(131/131) Anas ﷺ related to us that on the Day of Judgement a person will be brought from among the dwellers of Hell [i.e., from among those who will be destined to end up in Hell owing to their apostasy and polytheism or lewdness and depavity] who will have lived in greatest pomp and luxury in the world. He will be dipped once in the Fire of Hell [and, then, taken out of it immediately] and asked, "O Son of Aadam! Have you ever known comfort?' "No, Our Lord!" he will reply. "I swear by Thy Name that I have never known what comfort is." Afterwards, a person will be brought from among the dwellers of Paradise [i.e, from among them whom will be deserving of Paradise owing to their piety and devoutness] who will have led a life of utter pain and misery on earth. He will be dipped once in Heaven [i.e., he will be taken to Heaven and, then, led out of it immediately] and asked, "O Son of Aadam! Have you ever known misery?" "No, Our Lord!" he will reply. "I swear by Thy Name that I have never known what pain or misery is." (Muslim)

Commentary: The chastisement of Hell is so severe that a moment of it will make one forget the joys and comforts of a lifetime and the blisfulness of Paradise is so wonderful that a moment of it will make one forget the pain and suffering of the whole duration of one's life.

(١٣٢/١٣٢)عَنْ سَمُرَةَ بْنِ جُنْدُبٍ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْهُمْ مَنْ تَاخُذُهُ النَّارُ اِلٰى كَعْبَيْهِ وَمِنْهُمْ مَنْ تَاخُذُهُ النَّارُ اِلٰى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ تَاخُذُهُ النَّارُ اِلٰى حُجْزَتِهٖ وَمِنْهُمْ مَنْ تَاخُذُهُ النَّارُ اِلٰى تَرْقُوَتِهٖ. (رواه مسلم)

(132/132) It is related by Samura ibn Jundub that the Messenger of Allah ﷺ said: "Among the people of Hell there will be some whom fire will seize up to the ankels, and there will be some whom fire will seize up to the thighs, and there will be some whom fire will seize up to the waist, and there will be some whom fire will seize up to the breast-bone." (Muslim)

Commentary: It shows that the state of everyone will not be the same in Hell. Punishment will vary according to one's sins and transgressions. O Allah protect us!

(١٣٣/١٣٣) عَنْ عَبْدِاللهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي النَّارِ حَيَّاتٍ كَاَمْثَالِ الْبُخْتِ تَلْسَعُ اِحْدَا هُنَّ اللَّسْعَةَ فَيَجِدُ حَمُوَتَهَا اَرْبَعِيْنَ خَرِيْفًا وَاِنَّ فِي النَّارِ عَقَارِبُ كَاَمْثَالِ الْبِغَالِ الْمُوْكَفَةِ تَلْسَعُ اِحْدَا هُنَّ اللَّسْعَةَ فَيَجِدُ حَمُوَتَهَا اَرْبَعِيْنَ خَرِيْفًا. (رواه احمد)

(133/133) It is reported by Sayyidina Abdullah ibn al-Harith ibn Jazz that the Prophet ﷺ said: "There are snakes in Hell as big bodied as Bakht camels (which are bigger than normal camels). They are so poisonous that if one of them were to sting a dweller of Hell once then he would find the effect of poison for forty years (and be restless). There are scorpions in Hell who resemble saddled mules in their built. If one of them were to sting a dweller of Hell once then he will suffer pain from it for forty years. (Musnad Ahmad)

(١٣٤/١٣٤)عَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ دَلْوًا مِنْ غَسَّاقٍ يُهْرَاقُ فِي الدُّنْيَا لَا نْتَنَ اَهْلُ الدُّنْيَا . (رواه الترمذى)

(134/134) It is related by Abu Sa'eed al-Khudri that the Messenger of Allah ﷺ said: "Ghassaq [i.e., the stinking pus that will come out from the wounds of the people of hell and about which it is said in the Qur'an that it shall be their food at the time of intense hunger] is such that if a bucket of it was thrown into the world, the whole world would be filled with its stench." (Tirmizi)

(١٣٥/١٣٥)عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرَءَ هٰذِهِ الْاٰيَةَ " اِتَّقُوااللهَ حَقَّ تُقَاتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ " قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ قَطْرَةً مِنَ الزَّقُّوْمِ قَطَرَتْ فِيْ دَارِالدُّنْيَا لَاَفْسَدَتْ عَلٰى اَهْلِ الْاَرْضِ مَعَايِشَهُمْ فَكَيْفَ بِمَنْ يَكُوْنُ طَعَامُهُ . (رواه الترمذى)

(135/135) Abdullah ibn Abbas ﷺ narrated that [once] the Prophet ﷺ recited the verse :

اِتَّقُوا اللّٰہَ حَقَّ تُقَاتِہٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ

[O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam,]

[and in connection with the fear of Allah and His chastisement], he observed, "If a drop of Zaqqum [the infernal tree, mentioned in the Qur'an, the fruit of which those doomed to the eternal punishment of Hell shall eat] were to fall on the earth, it would be enough to pollute all the articles of food and drink found here. Now, imagine what will the condition be of those who shall eat it." (Tirmizi)

Commentary: Zaqoom is so detestable and poisonous that if one drop were to fall on the earth then everything here would get its filth, bad-odour and poison. All our food will become rotten. What then of those who have to eat it!

(١٣٦/١٣٦) عَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰہُ عَلَیْهِ وَسَلَّمَ قَالَ یَا اَیُّهَا النَّاسُ ابْكُوْا فَاِنْ لَمْ تَسْتَطِیْعُوْا فَتَبَاكُوْا فَاِنَّ اَهْلَ النَّارِ یَبْكُوْنَ فِیْ النَّارِ حَتّٰی تَسِیْلَ دُمُوْعُهُمْ فِیْ وَجُوْهِهِمْ كَاَنَّهَا جَدَاوِلَ حَتّٰی تَنْقَطِعَ الدُّمُوْعُ فَتَسِیْلُ الدِّمَاءُ فَتَقْرَحُ الْعُیُوْنُ فَلَوْ اَنَّ سُفُنًا اُزْجِیَتْ فِیْهَا لَجَرَتْ. (رواه البغوی فی شرح السنه)

(136/136) It is reported by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said: (in a sermon): O People! Weep much (fearing Allah and the punishment). If you cannot do that (weeping) then remember (the wrath of Allah and His punishment) and force the weeping condition on yourself making out as if you weep, for the denizens of hell will weep in Hell to such an extent that their tears will flow as if they were rivers till they are exhausted. Then blood will flow (instead of tears) causing wounds in the eyes (and the wounds will shed more blood and the blood and tears together will be so much that) boats may sail in them very well. (Sharah as Sunnah)

Commentary: There will be tremendous chastisement in Hell and eyes will exhaust tears and shed blood. This will wound the eyes. To prevent this from happening, we must grow fear of Allah and weep. A Hadith tells us: لَا یَلِجَ النَّارَ مَنْ بَلٰی مِنْ خَشْیَةِ اللّٰهِ حَتّٰی یَعُوْدُ اللَّبَنُ فِی الضَّرْعِ (He who weeps for fear of Allah will never go to Hell).[1] To weep

1. Tirmizi, Nasa'i as narrated by Abu Hurayrah رضی اللہ عنہ.

for fear of Allah or make, as though one weeps is to attract the mercy of Allah and protect oneself from Hell.

(١٣٧/١٣٧)عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَنْذَرْتُكُمُ النَّارَ اَنْذَرْتُكُمُ النَّارَ فَمَازَالَ يَقُوْلُهَا حَتّٰى لَوْقَامَ فِيْ مَقَامِيْ هٰذَا سَمِعَهُ اَهْلُ السُّوْقِ وَحَتّٰى سَقَطَتْ خَمِيْصَةٌ كَانَتْ عَلَيْهِ عِنْدَ رِجْلَيْهِ.
(رواه الدارمی)

(137/137) Nu'man ibn Basheer ﷺ related "I heard the Messenger of Allah ﷺ say [in one of his sermons], 'I have given you the warning of the Fire of Hell. I have admonished you against the chastisement of Hell." He said the same thing over and over again. He was saying it so loudly that had he been standing where I am now, his voice would have been heard by the people in the market, and [at that time he was lost in his thoughts so completely] that the blanket he was wearing round his shoulders dropped [on the ground] near his feet." (Daarami)

Commentary: Sometimes the Prophet ﷺ was lost in a condition which the Companions ﷺ tried to describe when the narrating the Ahadith. So, Sayyidina Nu'man ibn Basheer ﷺ tried to do the same thing. The Prophet ﷺ wished to worn people of Hell and he himself was deaply moved by that.

An Important Warning In Respect Heaven And Hell

(١٣٨/١٣٨)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حُفَّتِ النَّارُ بِالشَّهَوَاتِ وَحُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ.
(رواه البخاری و مسلم)

(138/138) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Hell has been surrounded with ease and luxuriousness, and Heaven has been surrounded with toil and suffering." (Bukhari and Muslim)

Commentary: Generally, sins, i.e., deeds that are to be expected to lead one to Hell are a source of sensous enjoyment, while duties i.e., deeds that make one deserving of admission to Paradise come hard on the flesh. Thus, the ultimate destination of the bondsman who will yield to his inordinate appetites and perform evil deeds shall be in Hell while the bondsman who will observe the

commands of Allah and remain faithful to Him shall make his abode in Heaven.

(١٣٩/١٣٩)عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللّٰهُ الْجَنَّةَ قَالَ لِجِبْرَئِيْلَ اِذْ هَبْ فَانْظُرْ اِلَيْهَا فَذَهَبَ فَنَظَرَ اِلَيْهَا وَاِلٰى مَا اَعَدَّ اللّٰهُ لِاَهْلِهَا فِيْهَا ثُمَّ جَاءَ فَقَالَ اَىْ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا اَحَدٌ اِلَّا دَخَلَهَا ثُمَّ حَفَّهَا بِالْمَكَارِهِ ثُمَّ قَالَ لِجِبْرَئِيْلَ اذْهَبْ فَانْظُرْ اِلَيْهَا قَالَ فَذَهَبَ فَنَظَرَ اِلَيْهَا ثُمَّ جَاءَ فَقَالَ، اَىْ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيْتُ اَنْ لَا يَدْ خُلَهَا اَحَدٌ قَالَ فَلَمَّا خَلَقَ اللّٰهُ النَّارَ قَالَ يَا جِبْرَئِيْلُ اِذْهَبْ فَانْظُرْ اِلَيْهَا قَالَ فَذَهَبَ فَنَظَرَ اِلَيْهَا ثُمَّ جَاءَ فَقَالَ ، اَىْ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا اَحَدٌ فَيَدْخُلُهَا فَحَفَّهَا بِالشَّهْوَاتِ ثُمَّ قَالَ يَا جِبْرَئِيْلُ اذْهَبْ فَانْظُرْ اِلَيْهَا قَالَ فَذَهَبَ فَنَظَرَ اِلَيْهَا فَقَالَ، اَىْ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيْتُ اَنْ لَا يَبْقٰى اَحَدٌ اِلَّا دَخَلَهَا. (رواه الترمذى وابو داؤ د والنسائى)

(139/139) It is related by Abu Hurayrah ؓ that the Prophet ﷺ said: "When Allah created Heaven, He told Jibreel go and see it [as to how He had made Paradise with its astounding boons and comforts]. Jibreel thus, went and saw Heaven and the wonderful things Allah had provided in it. On return, he exclaimed, 'O Lord! By Thy Glory and Thy Magnificence, [Thou hast made Heaven so beautiful and got ready such blessings in it that I am sure that] anyone who hears about it will attain it [i.e., he will be fired with the desire to live there permanently and will gain his objective by performing the good deeds that are needed to go to Heaven and avoiding the evil things]' Allah, then, surrounded Heaven with toil and hardship [i.e., He enclosed it on all sides with the injunctions of the Shari'ah to observe which calls for a great deal of self-denial and earnest endeavour], and, once again, told Jibreel ؑ to go and see Heaven [with the new barricade built around it]. So, once more, he went and saw Paradise, and, on his return, he exclaimed, 'Our Lord! By the Glory and Thy Magnificance, now I fear that no one will be able to attain it [i.e., the condition of the observance of the laws of the Shari'ah Thou hast prescribed is so very hard that, perhaps, no one will be in a position to fulfil it]'. Again, when Allah created Hell, He told Jibreel ؑ to go and see it [and the various forms of punishments He had put together there]. Thus,

he went and saw it, and, on coming back, he said, 'O Lord! By Thy Glory and Thy Magnificence, [Thou hast made Hell such an infernal place that] whoever hears about it will never enter it [i. e., he will strictly refrain from acts that are likely to take him to Hell. Allah then, surrounded Hell with material comforts and bodily enjoyment and told Jibreel ﷺ again, to go and see it. So, once more, he went and saw Hell [and the ring of sensual pleasures that had been put round it]. On return, he exclaimed, 'O Lord! By Thy Glory and Thy Magnificence, now I fear that everyone will make his home in it [i.e., the pleasure with which Thou hast encompassed Hell hold such an attraction for man, with all his animal desires and propensities, that, perhaps, everyone will yield to them and end up in the bottomless pit]."

(Tirmizi, Abu Dawood and Nasa'i)

Commentary: The special lesson the above Tradition carries is that the sequel of gratifying one's inclinations and desires [which, apparently, is so pleasing] is the fearful chastisement of Hell, a moment of which will make one forget the joys and comforts of a lifetime, while the end of a life, of loyalty and submission to Divine injunctions [which seems so hard and cheerless to our carnal selves] is Paradise, the home of perfect felicity and eternal bliss.

(١٤٠/١٤٠)عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْتُ مِثْلَ النَّارِ نَامَ هَا رِبُهَا وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا. (رواه الترمذى)

(140/140) It is related by Sayyidina Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "I have not seen a fearful calamity like Hell that the one running away from it may have fallen asleep, and I have not seen an attractive thing like Heaven that the one desiring it may have slept." (Tirmizi)

Commentary: It is natural for man that when he runs to save his life from an evil thing like a ferocious beast or a pursuing enemy, he keeps running and does not think of rest or sleep till he has attained safety. Similarly, when a person strives as eagerly for a desirable object he forgets about rest and sleep till he has succeeded in his aim. But towards Heaven and Hell our attitude is hard to explain. There is no more alluring thing than Heaven, but

instead of trying our outmost to attain it, we are inclined to be negligent while there is no more detestable thing than Hell yet those who should be feeling from it are fast asleep.

فَالْحَمْدُ لِلّٰهِ الَّذِي بِعِزَّتِهِ وَجَلَالِهِ تَتِمُّ الصّٰلِحٰتُ

كتاب الرقاق

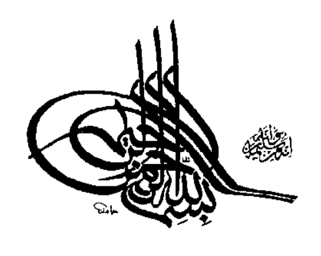
KITABUR RIQAQ

THE BOOK OF SOFT-HEARTEDNESS

قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ

نَضَّرَ اللّٰہُ عَبْدًا سَمِعَ مَقَالَتِیْ فَحَفِظَھَا وَ وَعَاھَا وَاَدَّاھَا فَرُبَّ حَامِلِ فِقْہٍ غَیْرِ فَقِیْہٍ

وَرُبَّ حَامِلُ فِقْہٍ اِلٰی مَنْ ھُوَ اَفْقَہُ مِنْہُ (رواہ الترمذی وابوداؤد عن زید بن ثابت)



In the Name of Allah, the Beneficient, the Merciful

In the compilations of the sayings of the Prophet ﷺ just as there occur titles like *Kitab-ul-Iman* [The book of Faith], *Kitabus salah* [The Book of Prayer], *Kitabuz Zakah* [The Book of Poor Due], *Kitabun Nikah* [The Book of Marriage], and *Kitabul Bai* [The Book of Buying and Selling], under which the Traditions appertaining to these subjects are arranged, so also do we find a subject-heading called, *Kitabur Riqaq* [The Book of Soft-Heartedness], which includes the sayings that possess the quality of melting the hearts, relaxing the hold of wordly attachments, promoting the solicitude for the Hereafter and arousing those who read or listen to them to make the seeking of the countenance of the Lord and the felicity of Hereafter the high aim and purpose of their lives. Besides, the uplifting and heart-warming sermons and exhortations of the sacred Prophet ﷺ, too, are collected together under this heading.

In the entire collection of the sayings of the Prophet ﷺ, the most effective and capable of changing the whole course of life is the part that is known commonly as *Kitabur Riqaq*. Its importance, in many ways, is singular. It can be said to form the basis of true Islamic *Tasawwuf* [Mysticism].

We begin the present part of our sludly with the Traditions through which the Prophet ﷺ has sought to instil the fear of Allah and earnest anxiety for the Hereafter or stressed their instrinsic worth and significance in any other way.

May Allah cause some of the effects of these sayings, that

moulded the hearts of those who first listened to them, to mould our hearts too. *Ameen!*

Fear of Allah and Anxiety for The Hereafter

After belief, the fear of Allah and anxiety for the Hereafter play the most vital role in the improvement of the moral and spiritual quality of life and its evolution to the stage of salvation. The Prophet ﷺ, therefore, made a special effort to produce and develop the two attributes among his followers. Sometimes, he spoke of the advantages flowing out of fear and anxiety, and, sometimes, of the Omnipotence of Allah, of His Anger, and of such dreadful happenings of the Last Day the thought of which tended to promote these sentiments. The Tradition related by the well-known Companion Khanzalah Ibn-al-Rabi', which we are going to discuss a few pages later, shows that it formed, as if one would say, the main subject of conversation in the company of the Prophet ﷺ when the Companions ؓ sat with him and listened to this remarks and revelations about the Day of Final Judgement and Heaven and Hell, they felt as if they were actually seeing them.

If the Invisible World Was Made Known to Us

(١٤١/١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ اَبُو الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَوْ تَعْلَمُوْنَ مَا اَعْلَمُ لَبَكَيْتُمْ كَثِيْرًا وَّلَضَحِكْتُمْ قَلِيْلاً (رواه البخارى)

(141/1) It is related by Abu Hurayrah ؓ that the Messsenger of Allah ﷺ said: "By Him Who has my life in His Hands, if you knew what is known to me [about the Anger of the Lord and the terrible events of the Last Day and the Hereafter] you would laugh less and weep more." (Bukhari)

Commentary: If all that was revealed to the Prophet ﷺ about the Lord's supreme indifference to everything, and His Anger and Almightiness and frightful happenings of the Last Day and Futurity came fully to our knowledge and our eyes could see what was visible to him and ears could hear what was audible to him, our peace of mind would be destroyed so completely that we would grieve much and rejoice little.

(١٤٢/٢) عَنْ اَبِىْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّىْ اَرٰى مَالَا تَرَوْنَ وَاَسْمَعُ مَالَاتَسْمَعُوْنَ اَطَّتِ السَّمَاءُ وَحُقَّ لَهَا اَنْ تَاِطَّ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ مَافِيْهَا مَوْضِعُ اَرْبَعِ اَصَابِعَ اِلَّاوَمَلَكٌ وَاضِعٌ جَبْهَتَهٗ سَاجِداً لِلّٰهِ، وَاللّٰهَ لَوْ تَعْلَمُوْنَ مَا اَعْلَمُ لَضَحِكْتُمْ قَلِيْلًا وَّ لَبَكَيْتُمْ كَثِيْرًا وَّمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشَاتِ وَلَخَرَجْتُمْ اِلَى الصُّعُدَاتِ تَجْاَرُوْنَ اِلَى اللّٰهِ. قَالَ اَبُوْ ذَرٍّ يَالَيْتَنِىْ كُنْتُ شَجَرَةً تُعْضَدُ

(رواه احمد والترمذى وابن ماجه)

(142/2) It is related by Abu Zarr Ghifari ﷺ that the Messenger of Allah ﷺ said: "I see the things of the invisible world you do not see and hear the sounds [of the invisible world] you do not hear. The sky is shaking and it is appropriate that it shakes. By the Glorious One is whose power is my life! There is not even a space of four fingers in the heavens where an angel is not prostrating himself before the Almighty, with his forehead touching the ground. If you knew the things that are known to me, you would laugh little and weep much, and could not enjoy the bed with your spouses, and would go out into forests and deserts groaning and crying out to the Lord". [After relating it} Abu Zarr said to us: "I wish I were a tree that was cut down".

(Musnad Ahmad, Tirmidhi and ibn-i-Majah)

Commentry: As we have seen earlier, in connection with Traditions pertaining to Faith, the chief task and mission of the Prophet ﷺ is to communicate to the bondsmen the truths that the duty of his followers is to believe in those truths and observe those commands as the fundamental principels of their lives. The range of the sources of knowledge, like the intellect and senses. What Allah has granted to mankind is limited to the visible world. They do not go far enough to uncover the realities of the other [the invisible] worlds. The only way for us to know and understand the transcendental truths, therefore, is to rely on and accept as authentic what the Divine Messengers see, hear or tell. This is Faith in a nutshell.

In this Tradition the Prophet ﷺ has made the awe-inspiring revelation about the other world that the sky is shaking with the Power and Splendour of the Lord and with the abundance of the angels. There is hardly any space in it where an angel may not be

prostrating himself in reverence and humility. He has, further, emphasised that if we became aware of what was known to him, we would not be able to live happily in this world and enjoy its comforts but abandon our homes and roam about in wilderness, wailing and beseeching the Lord for mercy.

The narrator, Abu Zarr, was so deeply moved by the report that while relating it he would often burst out: "I Wish to Allah that I was a tree which was cut down from the roots so that I was not presented to the Lord for the Great Reckoning".

Since man has been created to function as the Vicegerent of Allah on earth and he can discharge his duty properly only when he enjoys peace of mind in the world, the truth have not been revealed to him which would have ruined his composure and tranquillity. For example, if the punishment of the grave and Hell was made known to us and we could see all the events of the Hereafter with our own eyes, we could not attend to the daily needs or even manage to live. But as the Prophet Muhammad ﷺ was raised up for the fulfilment of a special mission, it was essential that these realities were revealed to him to a certain extent so that he could attain the certitude and assurance that was needed for his lofty work and position. Thus, certain truth beyond the sphere of human experience were made known to him, and, with it, Divine Providence ordained for his heart an extraordinary strength that enabled him to carry out the tremendous responsibilities of Messengership in a fitting manner and lead a balanced life that could serve as a model to mankind at all times.

(١٤٣/٣) عَنْ اَبِىْ سَعِيْدٍ قَالَ خَرَجَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِصَلٰوةٍ فَرَاٰى النَّاسَ كَاَنَّهُمْ يَكْتَشِرُوْنَ قَالَ اَمَا اِنَّكُمْ لَوْ اَكْثَرْتُمْ ذِكْرَهَا ذِمِ اللَّذَّاتِ لَشَغَلَكُمْ عَمَّا اَرىٰ الْمَوْت فَاَكْثِرُوْا ذِكْرَهَا ذِمِ اللَّذَّاتِ الْمَوْتِ فَاِنَّهُ لَمْ يَاتِ عَلَى الْقَبْرِ يَوْمٌ اِلَّا تَكَلَّمَ فَيَقُوْلُ اَنَا بَيْتُ الْغُرْبَةِ وَاَنَابَيْتُ الْوَحْدَةِ وَاَنَا بَيْتُ التُّرَابِ وَاَنَا بَيْتُ الدُّوْدَ وَاِذَا دُفِنَ الْعَبْدُ الْمُوْمِنُ قَالَ لَهُ الْقَبْرُ مَرْحَبًا وَّاَهْلًااَمَا اِنْ كُنْتَ لَاَحَبَّ مَنْ يَّمْشِىْ عَلٰى ظَهْرِىْ اِلَىَّ فَاِذَا وُلِّيْتُكَ الْيَوْمَ وَصِرْتَ اِلَىَّ فَسَتَرٰى صَنِيْعِىْ بِكَ قَالَ فَيَتَّسِعُ لَهُ مَدَّبَصَرِهٖ وَيُفْتَحُ لَهُ بَابٌ اِلَى الْجَنَّةِ وَاِذَا دُفِنَ الْعَبْدُ

الْفَاجِرُ اَوِالْكَافِرُ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَّلَا اَهْلًا اَمَا اِنْ كُنْتَ لَاَبْغَضَ مَنْ يَّمْشِيْ عَلٰى ظَهْرِيْ اِلَيَّ فَاِذَا وُلِّيْتُكَ الْيَوْمَ وَصِرْتَ اِلَيَّ فَسَتَرٰى صَنِيْعِيْ بِكَ قَالَ فَيَلْتَئِمُ عَلَيْهِ حَتّٰى تَخْتَلِفُ اَضْلَاعُهُ قَالَ وَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِاَصَابِعِهِ فَاَدْخَلَ بَعْضَهَا فِيْ جَوْفِ بَعْضٍ قَالَ وَيُقَيَّضُ لَهُ سَبْعُوْنَ تِنِّيْنًا لَوْ اَنَّ وَاحِدًا مِنْهَا نَفَخَ فِي الْاَرْضِ مَا اَنْبَتَتْ شَيْئًا مَا بَقِيَتِ الدُّنْيَا فَيَنْهَسْنَهُ وَيَخْدِشْنَهُ حَتّٰى يُفْضِيْ بِهِ اِلَى الْحِسَابِ قَالَ وَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا الْقَبْرُ رَوْضَةٌ مِّنْ رِيَاضِ الْجَنَّةِ اَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ. (رواه الترمذی)

(143/3) Abu Sa'eed Khudri ﷺ has said that when the Messenger of Allah ﷺ came out for prayers one day, he found people enjoying a laugh among themselves (in the mosque). He said, 'If you were to keep much in remembrance of death which is the cutter-off of pleasures, it would distract you from what I see. Keep in remembrance death which is the cutter-off of pleasures, for a day does not come to the grave without it saying. 'I am the house of exile, I am the house of solitude, I am the house of dust, I am the house of warms.' (Obvisouly, only he can hear whom Allah causes to hear). When a believer dies the grave says to him, "Welcome and greeting; you are indeed the dearest to me of those who walk upon me, I have been given charge of you today and you have come to me and you will see how I treat you. It will then expand for him as far as a door to Paradise will be opened for him. But, when a very wicked evil-doing person or a disbeliever is buried, the grave says to him, 'No welcome and no greeting to you; you are the most hateful to me of those who walk upon me. I have been given charge of you today and you have come to me and you will see how I treat you". It will then press on him till his ribs are crushed together". The Messenger of Allah ﷺ indicated that by interlacing his fingers. Then, he added, "Seventy dragons will be put in charge of him of such a nature that if one of them was to breathe on earth it would produce no crops as long as the world endured, and they will bite and scratch him till he is brought to the recknoing." The Messenger of Allah ﷺ also said, "The grave is one of the gardens of Paradise or one of the pits of Hell."

Commentory: The punishment of the grave has been described in detail in the Book of Faith and explained enough to dispel doubts and answer questions. We have made it clear there that the use of the word grave implied the *Barzakh*, the intervening period between death and resurrection. We have also made it amply clear that the use of the word 'seventy' or any other figure of number merely conveys largeness or plentiful. The point to understand here is that we must not neglect Allah or the reckoning the hereafter. We must fight negligence by continually remembering death and the grave. This method is a sure way of correcting ourself. The Prophet ﷺ had prescribed this method to his Companions ؓ and they had created through it taqwa, fear of Allah, and thought of the hereafter. Even today we find these characteristics in those slaves of Allah themselves who continually remember death and the grave.

May Allah cause us to act accordingly. *Aameen.*

Remember Death Much To Keep Negligence Away

(١٤٤/٤) عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ يَآ اَيُّهَا النَّاسُ اُذْكُرُو اللّٰهَ اُذْكُرُوااللّٰهَ جَاءَ تِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيْهِ جَاءَ الْمَوْتُ بِمَا فِيْهِ (رواه الترمذى)

(144/4) Ubayy bin Ka'b related to us "When two-third of the night had passed, the Prophet ﷺ would get up and say, 'O people, remember Allah! Remember Allah! The convulsion of the Last Day [i.e., the frist blast of the Trumpet] is near and closely following it is the second [blast]. Death, with all the things that go with it, is hovering over the head! Death, with all the attendant details, is about to strike." (Tirmizi)

Commentary: According to the Traditions, the usual practice of the holy Prophet ﷺ was to divide his nights into three parts. The first part was spent in attending to his special needs and occupations and in offering up the Isha[1] prayers, during the second part he slept, and then, he would get up for Tahajjud[2], and when the final third of the night began, he wanted to wake up, as related

❶.The late-evening prayers.
❷.The special prayers said during the later half of the night.

by Ubayy in the above Tradition, the members of his household and the general body of the Believers for prayers and Zikr[1]. In order to drive away drowsiness and lethargy, he used to remind them, at that time, of the terrifying events of the Last Day and the extreme agony of death which is an unfailing recipe for stirring up people from negligence and slothfulness to the veneration and remembrance of Allah. Even today, it is most effective for anyone who may be finding it hard to leave the bed for Tahajjud to call to his mind the sufferings of death and of the grave and the Day of Final Reckoning.

Fear And Anxiety

(١٤٥/٥) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ اَدْلَجَ وَمَنْ اَدْلَجَ بَلَغَ الْمَنْزِلَ اَلَا اِنَّ سِلْعَةَ اللهِ غَالِيَةٌ اَلَا اِنَّ سِلْعَةَ اللهِ الْجَنَّةُ

(رواه الترمذی)

(145/5) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "He who has fear sets out at the beginning of the night and he who sets out at the beginning of the night reaches the destination safely. Remember, the bargain of the Lord is not cheap, but extremely dear. Remember, the bargain of Lord is Paradise". (Tirmidhi)

Commentary: In Arabia, the caravans, generally, started in the last part of the night and, therefore, the highwaymen too, made their raids during the early hours of the morning. The travellers who were careful, however, perferred to begin their journey in the earlier part of the night so that they reached the destination without being attacked by the robbers. The Prophet ﷺ accordingly, says that just as prudent travellers forgo the night's sleep and start on the journey soon after dusk, those who are keen to attain Paradise should, also, proceed energetically towards the goal and be ready to suppress their desires and give up comforts for the sake of it. He, further, emphasises that what the bondsman is looking forward to obtain from the Lord is not a thing of a poor quality that can be given away without a price but haven, the abode of celestial bliss, which no one can hope to gain without making a sacrifice of the

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1. Allah-remembrance.

most valued things like life, property and carnal appetites. Says the Qur'an:

إِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ (التوبه ٩ : ١١١)

Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs. [At Tawbah 9:111]

That is, Garden (Paradise) is the commodity whose price is life and property of the buyer.

Wise And Farsighted

(١٤٦/٦) عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ رَجُلٌ يَا نَبِيَّ اللّٰهِ مَنْ اَكْيَسُ النَّاسِ وَاَحْزَمُ النَّاسِ قَالَ اَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ وَاَكْثَرُهُمْ اِسْتِعْدَادًا اُولٰئِكَ الْاَكْيَاسُ ذَهَبُوْا بِشَرَفِ الدُّنْيَا وَكَرَامَةِ الْاٰخِرَةِ. (رواه الطبرانی فی المعجم الصغير)

(146/6) Abdullah Ibn Umar narrates that once a person said to the Prophet ﷺ, "O Messenger of Allah! Tell me who is the wisest and most farsighted of men." The Prophet ﷺ replied, "He who remembers death much and makes the greatest preparation for it. They alone are wise and prudent who are like that. They earn respect in this world as well as glory in the Hereafter."

(Tabrani)

Commentary: When real life is the life of the Hereafter it is parent that the wisest and most farsighted among the bondsmen are those who keep death permanently in the mind and prepare earnestly for it. On the contrary, they, surely, are the greatest fools who know that death is certain and, yet, make no preparations for it and remain engrossed in wordly pleasures.

(١٤٧/٧) عَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنّٰى عَلَى اللّٰهِ (رواه الترمذی وابن ماجه)

(147/7) Shaddad Ibn Aws related to us that the Messenger of allah ﷺ said: "The wise and the strong is he who keeps his inordinate appetites under control and strives for life after death [i.e., for deliverance and felicity in the Hereafter], and the foolish and the weak is he who subordinates himself to sensual

pleasures [i.e., follows the biddings of the flesh instead of the commands of Allah], and hopes [for the best] from the Lord".

(Tirmidhi and Ibn-i-Majah)

Commentry: In our world, he is considered to be clever who makes a lot of money and is in a position to do whatever he likes, while a person who fails in these objectives is looked down upon as weak and foolish. With the men of the world who believe the earthly existence to be everything, it has to be so. But in this Tradition the Prophet ﷺ tells that the real life is not of the present world which, in any case, is transitroy, but of the Hereafter which is everlasting. Success in the life to come is for them alone who remain loyal and obedient to Allah during their stay on earth. Hence, the truely wise and successful bondsmen are those who hold themselves in readiness for the lfe to follow and make their carnal selves subordinate to the Divine Will. On the other hand, they are lacking in the wisdom and doomed to punishment who have made themselves slaves of their worldly desires and ambitions and instead of observing the laws and ordinances of Allah, follow their own whims and inclinations, and still cherish in their hearts the expectation of a happy sequel in the Hereafter. However clever they may be in worldy affairs, people who indulge freely in sensual pleasures and make no preparation for the after-life are a miserable lot, imprudent, unwise and unblessed.

A special warning has been administered in this Trdition to those who care nothing in the practical life for what awaits on the other side of death and give a free rein to their desires and earthly propensities, and yet rely upon Allah's Benevolence and Forgiveness and when anyone admonishes them they say that the Mercy of the Lord is boundless. Such people are sadly mistaken and are bound to be disillusioned in the end. The hope of compassion and kindness from the Almighty is commendable when it is supported by action otherwise it is nothing but Satanic deception.

With Hearts Afraid

(١٤٨/٨) عَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ هٰذِهِ

الْاٰيَةِ وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمُ الَّذِيْنَ يَشْرَبُوْنَ الْخَمْرَ وَيَسْرِقُوْنَ؟ قَالَ لَا يَا ابْنَةَ الصِّدِّيْقِ وَلٰكِنَّهُمُ الَّذِيْنَ يَصُوْمُوْنَ وَيُصَلُّوْنَ وَيَتَصَدَّقُوْنَ وَهُمْ يَخَافُوْنَ اَنْ لَا يُقْبَلَ مِنْهُمْ اُولٰئِكَ الَّذِيْنَ يُسَارِعُوْنَ فِى الْخَيْرَاتِ. (رواه الترمذى وابن ماجه)

(148/8) It is related by Sayyidah Ayshah رضى الله عنها that once she enquired from the Prophet ﷺ about the Qur'anic verse,

وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ (المؤمنون ٢٣:٦٠)

And those who give that which they give with hearts afraid,
(Al Mu'minoon 23:60)

whether it referred to people who drank wine and committed theft. "No", the Prophet ﷺ replied , "O daughter of Siddique [The truthful one]! [It indicates] the Allah-fearing men who observe fasting, offer regular prayers and give alms, and pay the pooor-due, and, even then, fear that their deeds of wroship may not find acceptance [with Allah]. These are the men who hastan towards good-doing." (Tirmidhi and Ibn-i-Majah)

Commentary: In verses 57-60 of *surah Mominoon*, a few qualities are described of the bondmen who move with haste towards good and virtuous things, and one of the distinguishing traits that have been set forth, in this context, is that they are those who give that which they give with hearts afraid. It was about this verse that Sayyidah Aysha رضى الله عنها had enquired from the Prophet ﷺ. She wanted to know whether it was with regard to men who fell into error but were not impudent, and, in spite of sinfulness, there was the fear of Allah in their hearts. The Prophet ﷺ replied that the verse did not refer to them but to such people who were devout and Allah-fearing and observed the duties of prayer, fasting and charity regurlarly and yet felt uneasy about the outcome of their acts. After alluding to this attribue of the right-minded men, the Qur'an tells that it is they:

اُولٰٓئِكَ يُسَارِعُوْنَ فِى الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُوْنَ (المؤمنون ٢٣:٦١)

Who race for the good things and they shall win them in the race.

By reciting the last of these verses, too, in the course of his

reply to Sayyidah Aysha رضى الله عنها the Prophet ﷺ has emphasised that this very fear and anxiety shall lead to the success and felicity of the Hereafter.

It also tells that the Power, Glory and Anger of the Lord and His absolute freedom from standing in need of anyone or anything are worthy of being feared to the extent that one should not feel satisfied after performing even the highest act of virtue and worship but remain apprehensive of one's deed being rejected by Allah due to some fault or imperfection. The more this fear will be present in the heart, the more will the progress be made towards goodness and deliverance.

On the Day of Judgement Every Worshipper will Regard His Deeds As Insignificant

(١٤٩/٩)عَنْ عُتْبَةَ بْنِ عُبَيْدٍ رَفَعَهُ لَوْ اَنَّ رَجُلًا يَخِرُّ عَلٰى وَجْهِهٖ مِنْ يَوْمِ وُلِدَ اِلٰى يَوْمِ يَمُوْتُ فِيْ مَرْضَاةِ اللهِ لَحَقَّرَهُ يَوْمَ الْقِيٰمَةِ. (رواه احمد)

(149/9) Utbah Ibn Ubayd related that the Messenger of Allah ﷺ said: "If a person lies continually in prostration, from the day of his birth to the day of his death, seeking the countenance of the Lord, on the day of Judgement He will consider this deed of his as worthless." (Musnad Ahmad)

Commentary: When on the Day of Resurrection the scales will fall from the eyes and scenes of Reward and Punishment become manifest, the faithful bondsmen who will have spent most of their lives in prayer and adoration will feel that they had done nothing of note so much so that if any one had remained in prostration from the day of his birth to the day of his death, he, too, will consder his deed to be of no value.

Minor Sins

(١٥٠/١٠) عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَائِشَةُ اِيَّاكِ وَمُحَقَّرَاتِ الذُّنُوْبِ فَاِنَّ لَهَا مِنَ اللهِ طَالِبًا.

(رواه ابن ماجه والدارمى والبيهقى فى شعب الايمان)

(150/10) It is related by Sayyidah Ayshah رضى الله عنها that the Messneger of Allah ﷺ said to her: "O Ayshah! Take special

care to guard your self against sins that are regarded minor for even these will be brought to account by Allah."

(Ibn Majah and Baihaqi)

Commentary: Those who believe in the Hereafter and are heedful of the Judgement Day, generally, abstain from the major sins but where the minor sins are concerned even the devout and the Allah-fearing among them are inclined to be indifferent, though these also constitue the violation of a Allah-given rule and we shall have to answer for them on the Last Day. We should, therefore, be on our guard against what may seem to be insignificant offences as well. In this Tradition, the Prophet has given the same advice to Sayyadah Ayshah رضی اللہ عنہا, and though it is addressed directly to her, it applies to all Muslim men and women. When the Prophet's ﷺ own family is required to be careful in this respect, ordinary Muslims like ourselves cannot, obvioulsy, afford to be negligent. Granting that the minor transgressions are unimportant, as compared to the major ones, it is not that these do not invite the displeasure of the Lord and can be ignored as trivial. The difference between them is the same as between a less poisnous and a more poisnous snake.

Fear and Hope

(١٥١/١١) عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلٰى شَابٍّ وَهُوَ فِي الْمَوْتِ فَقَالَ كَيْفَ تَجِدُكَ قَالَ اَرْجُوااللّٰهَ يَا رَسُوْلَ اللّٰهِ وَاِنِّيْ اَخَافُ ذُنُوْبِيْ فَقَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعَانِ فِيْ قَلْبِ فِيْ مِثْلِ هٰذَا الْمَوْطِنِ اِلَّا اَعْطَاهُ اللّٰهُ مَا يَرْجُوْ مِنْهُ وَاٰمَنَهُ مِمَّا يَخَافُ . (رواه الترمذی)

(151/11) Anas ﷺ narrates that the Messenger of Allah ﷺ once visited a young man who was at death's door. The Prophet ﷺ asked him, "In what state do you find yourself now?" The young man replied, "O Messenger of Allah! I am hopeful of Divine Mercy, but, at the same time, there is the fear of punishment for the sins [I have committed]." The Prophet ﷺ remarked, "Believe it, in whose heart the two feelings of hope and fear are present at the time of death, Allah will, surely, grant him what he confidently expects from His Mercy and keep him safe from the punishment he fears in his heart." (Tirmidhi)

Commentary: Surely, in fear of Allah and His chastisement lies our salvation.

Whoever Has Felt the Fear of Allah Will be Slavaged From Hell

(١٥٢/١٢) عَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُوْلُ اللّٰهُ جَلَّ ذِكْرُهُ اَخْرِجُوْا مِنَ النَّارِ مَنْ ذَكَرَنِيْ يَوْمًا اَوْ خَافَنِيْ فِيْ مَقَامٍ.

(رواه الترمذی والبیهقی فی کتاب البعث والنشور)

(152/12)Anas ﷺ relates from the Messenger of Allah ﷺ that he said: "On the Day of Judgement Allah will command [the angels stationed at Hell] that whoever may have remembered Him at any time, or feared Him on any occasion, should be taken out of Hell." (Tirmidhi and Baihaqi)

Commentary: We have stressed in the *Book of Faith* that it is incontrovertible from the point of view of the Qur'an and Sunnah that anyone who dies in a state of apostasy or *polytheism* will live permanetly in Hell and no act of his will be deemed worthy of securing his release from it. The above Tradition, accordingly, denotes that whoever departs from th world in such a condition that he is not an apostate or a polytheist but has committed a great many sins and made no provision for the Hereafter except that he has remembered Allah at any time, or feared Him on any occasion, will be cast into Hell on the Judgement Day to undergo the punishment for his misdeeds but, after some time, he will be taken out of it because of the Divine fear and remembrance of Allah. But Allah knows best.

Auspiciousness of Tears

(١٥٣/١٣) عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوْعٌ وَاِنْ كَانَ مِثْلَ رَأْسِ الذُّبَابِ مِنْ خَشْيَةِ اللّٰهِ ثُمَّ يُصِيْبُ شَيْئًا مِنْ حُرِّوَجْهِهٖ اِلَّا حَرَّمَهُ اللّٰهُ عَلَى النَّارِ. (رواه ابن ماجه)

(153/13) It is related by Abduallah Ibn Mas'ud ﷺ that the Messenger of Allah ﷺ said: "The tears that fall from the eyes of a truthful Believr, out of the fear of the Lord, and, then, roll down his face, however little they are, even of the size of the

head of a fly [i.e. just one drop], shall prevent the Fire of Hell from [touching] his face." (Ibn-e-Maja)

Commentary: It shows that the face that gets wet, at any time, with tears shed in response to the fear of the Lord will remain protected from the Fire of Hell.

As we have explained earlier, when the happy tiding of protection against the Fire of Hell are given in a Tradition, as a result of performing a virtuous deed, it, generally, means that it is the characteristic attribute of that deed, and Allah will keep him safe from the infernal Fire who will carry it out provided that he is not guilty of a mortal sin which calls for the punishment of Fire, or if he has ever committed a sin entailing damnation, he has offered sincere repentance for it and resolved not to do it again. It must not be taken for an attempt at explaining away a difficulty but even in our common paralance such a condition is supposed to be implied with a promise or assurance of that kind.

Standing of Hair on Ends

(١٥٤/١٤) عَنِ الْعَبَّاسِ رَفَعَهُ اِذَا قُشَعَرَّ جِلْدُ الْعَبْدِ مِنْ خَشْيَةِ اللهِ تَحَاتَتْ عَنْهُ خَطَايَاهُ كَمَا تَحَاتُّ عَنِ الشَّجْرَةِ الْبَالِيَةِ وَرَقُهَا. (رواه البزار)

(145/14) Sayyidina Abbas ﷺ related to us from Messenger of Allah ﷺ "When the hair of a bondsman stand on ends owing to the fear of the Lord, his sins fall away like leaves from an old and sapless tree." (Bazar)

Commentary: Fear and anxiety are felt in the heart but the human nervous system is such that our emotions make themselves manifest through the body as well. Thus, when we are happy our face reacts to it, and, often, we laugh or smile, and when we are afflicted with sorrow our face also reflects it, and, sometimes, we weep. In the same way, the sensation of fear in the heart makes our hair stand on ends. Like the preceding Tradition in which the glad tidings of protection from the Fire of Hell were given to the Believers who wept out of the fear of the Lord, the above saying, as related by Sayyidina Abbas ﷺ tells that when the hair of a Believer stand on ends owing to the fear of Allah his sins fall away like the leaves of a withered tree in the autumn.

A Parable

(١٥٥/١٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْرَفَ رَجُلٌ عَلٰى نَفْسِهٖ فَلَمَّا حَضَرَهُ الْمَوْتُ اَوْصٰى بَنِيْهِ اِذَا مَاتَ فَحَرِّقُوْهُ ثُمَّ اذْرُوْااِنِصْفَهُ فِى الْبَرِّ وَنِصْفَهُ فِى الْبَحْرِ فَوَاللّٰهُ لَئِنْ قَدَرَ اللّٰهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَابًا لَا يُعَذِّبُهُ اَحَدًا مِنَ الْعَالَمِيْنَ فَلَمَّامَاتَ فَعَلُوْا مَا اَمَرَهُمْ فَاَمَرَا اللّٰهُ الْبَحْرَ فَجَمَعَ مَا فِيْهِ وَاَمَرَ الْبَرَّ فَجَمَعَ مَافِيْهِ ثُمَّ قَالَ لَهٗ لِمَ فَعَلْتَ هٰذَا قَالَ مِنْ خَشْيَتِکَ يَارَبِّ وَاَنْتَ اَعْلَمُ فَغَفَرَلَهٗ (رواه البخارى و مسلم)

(155/15) It is related by Abu Hurayrah ﵁ that the Messenger of Allah ﷺ said: "A person did great injustice to himself [i.e. he spent his days in folly and transgression]. When the hour of his death drew near [he was seized with the fear of Allah because of the life of negligence and evil-doing he had led, so much so that, he instructed his sons to burn his corpse to ashes when he died and to scatter some of the ashes on land and immerse some of them in the river [So that no trace of him was found anywhere and he could not be raised up on the Day of Recompense]. He said. 'By Allah! I am such a sinner that if the Lord gets hold of me, He will punish me like no one in the world'. So when he died, his sons carried out his wish [i.e., burnt his corps and scattered his ashes]. Then, at the command of Allah, the remains of his dead body came together from land and water [and he was brought back to life]. 'Why did you do that?' he was asked. "O my Lord, ' He replied. 'I had done it only out of Your fear.' Allah, thereupon, pardoned him."

(Bukhari and Muslim)

Commentary: The bondsman, in this parable, was not aware of the Power and Glory of the Lord and his record, too, was not good but before his death he was so greatly overcome by the fear of Allah that he made his foolish will thinking that when his ashes had been thrown about in all directions there was no possibility of his being raised up again. Since, however, the basic cause of his folly was the fear of Allah, he was forgiven.

Different explanations are given for the words لَئِنْ قدر اللّٰهُ عَلَيْهِ but in our opinion the meaning given by us is correct 'if the Lord gets hold of me.'

This was an ignorant idea of the unfortunate man, and Allah forgave him that lapse too. But Allah knows best.

Criterion of Excellence And Nearness

(١٥٦/١٦) عَنْ اَبِىْ ذَرٍّ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهٗ اِنَّکَ لَسْتَ بِخَيْرٍ مِنْ اَحْمَرَ وَلَا اَسْوَدَ اِلَّا اَنْ تَفْضُلَهٗ بِتَقْوٰى. (رواه احمد)

(156/16) Abu Zarr ﷺ narrates that the Messenger of Allah ﷺ [once] said to him: " You, as a person, enjoy no supreiority over a white-skinned or a black-skinned man. You can, of course, be excellent through piety and fear of Allah." (Musnad Ahmad)

Commentary: It shows that honour and superiority does not rest with wealth, nationality, birth, language or face and figure. It is determined by piety [i.e., fear of Allah and the way of life stemming from it]. Thus, with Allah he is greater in honour who is more pious. As the Qur'an says:

اِنَّ اَكْرَمَكُمْ عِنْدَ اللهِ اَتْقٰكُمْ (الحجرات ٤٩:١٣)

Verily, the most honoured of you in the sight of Allah is (he who is) the most righteous of you. [Al-Hurajat 49:13]

(١٥٧/١٧) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ لَمَّا بَعَثَهٗ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِلَى الْيَمَنِ خَرَجَ مَعَهٗ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُوْصِيْهِ وَمَعَاذٌ رَاكِبٌ وَرَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَمْشِىْ تَحْتَ رَاحِلَتِهٖ فَلَمَّا فَرَغَ قَالَ يَا مَعَاذُ اِنَّکَ عَسٰى اَنْ لَا تَلْقَانِىْ بَعْدَ عَامِىْ هٰذَا وَلَعَلَّکَ اَنْ تَمُرَّ بِمَسْجِدِىْ هٰذَا وَقَبْرِىْ فَبَكٰى مَعَاذٌ جُشَعًا لِفِرَاقِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ الْتَفَتَ فَاَقْبَلَ بِوَجْهِهٖ نَحْوَ الْمَدِيْنَةِ فَقَالَ اِنَّ اَوْلَى النَّاسِ بِىَ الْمُتَّقُوْنَ مَنْ كَانُوْا وَحَيْثُ كَانُوْا. (رواه احمد)

(157/17) It is related by Mu'az Ibn Jabal ﷺ that the Messenger of Allah ﷺ sent him to Yemen (as the Governor or Judge). [When he was leaving for that place] the Prophet ﷺ went with him [for some distance by way of a send-off], giving him [necessary] insturctions and advice. At that time, Mu'az [at the bidding of the Prophet] was riding on his mount while the Prophet ﷺ was walking on foot beside him. The last thing the

Prophet ﷺ said, after he had given the necessary instruction was "We may not meet again after this year [i.e., it is the last year of my life and I am about to depart from the world]. It is possible that [when you return from Yemen] you may visit my mosque and grave." On hearing it, Mu'az began to cry. Turning his face away from him and in the directon of Medinah, the Prophet ﷺ remarked, "Much closer and dearer to me are the bondsmen who fear Allah [and observe piety], whoever they are and wherever they may be." (Masnad Ahmad)

Commentary: The concluding part of the above Tradition denotes that spiritual nearness and attachment is the main thing. Hence, however distant a man may be from the Prophet ﷺ physicaly, he may be in Yemen or in any other part of the world, if he possesses the virtue of piety and has the fear of Allah, he is close to him, or, rather, with him. On the other hand, if a person is near him, in the physical sense, but his heart is devoid of piety, he is removed from the Prophet ﷺ and the Prophet ﷺ is removed from him, all the seeming nearness not-withstanding.

The Prophet ﷺ has, in this way, consoled Mu'az. He has advised him not to grieve over the apparent separation for with piety and the fear of Allah in his heart he will not be far from him even if he lived in Yemen. Moreover, the present existence is transitory, and the permanent dwelling place is the future world where all the righteous bondsmen of Allah will live with the Prophet ﷺ forever and there will be no question of separation.

The Prophet ﷺ had turned his face away while speaking these words, probably, because he , too, had been moved to tears at the weeping of Mu'az and wanted to conceal it from him. It could, also, be that the spectacle of a true friend weeping was unbearable for the Prophet ﷺ, and, therefore, he looked away.

The Prophet ﷺ ordered Mu'az to ride on his mount while, for himself, he preferred to walk on foot by his side. What a great lesson and good example does it contain for those who are regarded to be the religious and spiritual deputies of the Messenger!

May Allah cause us to fear Him and entitle us to the spiritual nearness of the Messenger ﷺ and company in the Hereafter.

Conditions of the Prophet And the Companions

The following Ahadith tells us how the Prophet ﷺ and his Companions ﷺ after fearing Allah and thinking of the Hereafter.

(١٥٨/١٨)عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يُدْخِلُ اَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ وَلَا يُجِيْرُهُ مِنَ النَّارِ وَلَا اَنَا اِلَّا بِرَحْمَةِ اللهِ. (رواه مسلم)

(158/18) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "No deed of anoyne of you can take him to Heaven, or save him from Hell, and the same is true for myself, save by the Mercy of Allah. (Muslim)

Commentary: The observation made by the Prophet ﷺ that even he will not by able to entire Heaven by reasons of his well-doing and worship and if he will go to Paradise, it will be solely by by the Mercy of Allah; this is enough to show how exceedingly God-fearing and anxious he was for the Hereafter.

(١٥٩/١٩) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا عَصَفَتِ الرِّيْحُ قَالَ اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ خَيْرَهَاوَخَيْرَ مَافِيْهَا وَخَيْرَ مَا اُرْسِلَتْ بِهٖ وَاَعُوْذُبِکَ مِنْ شَرِّهَا وَ شَرِّمَا فِيْهَا وَشَرِّ مَا اُرْسِلَتْ بِهٖ وَاِذَا تَخَيَّلَتِ السَّمَاءُ تَغَيَّرَ لَوْنُهٗ وَخَرَجَ وَدَخَلَ وَ اَقْبَلَ وَاَدْبَرَ فَاِذَا مُطِرَتْ سُرِّیَ عَنْهُ فَعَرَفَتْ ذَالِکَ عَائِشَةُ فَسَأَلَتْهُ فَقَالَ لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمُ عَادٍ " فَلَمَّا رَاَوْهُ عَارِضًا مُسْتَقْبِلَ اَوْدِيَتِهِمْ قَالُوْا هٰذَا عَارِضٌ مُّمْطِرُنَا". (رواه البخاری و مسلم)

(159/19) Sayyidah Ayshah رضی الله عنها narrated that the condition of the Messenger of Allah ﷺ was such that when a strong wind worked up, the following prayer came to his lips:

O Allah! I beg of You the good of this wind, and the good of what is contained therein, and the good of the purpose for which it has been sent, and I seek refuge in You from its mischief, and from the mischief of what is contained therein, and from the mischief of the prupose for which it has been sent." [Similarly], when the sky became overcast, he would turn pale [with fear] and [so great was his agitation], sometimes, he would go in, and sometimes, he would come out, and sometimes, he would move to the front, and sometimes, he would move to the rear till it

rained [and the storm passed off safely]. On her asking him, the Prophet ﷺ told her: "O Ayshah! I fear that this wind is similar to what was sent towards Aad [the community of the Prophet Hud and has been alluded to in the Qur'an in these words]:

"Then, when they beheld it as a dense cloud bringing us rain though it was not a rain-bearing cloud but a tempest that had come to destroy them. [XLVI: 24] (Bukahri and Muslim)

Commentary: The object of the above report is simply to give an idea of the prevailing influence of the fear of Allah on the Prophet ﷺ. Even when a strong wind blew the Prophet ﷺ frequently prayed that it brought nothing but good and sought the protection of the Lord against its mischeif. Likewise, when a cloud appeared in the sky, the Prophet ﷺ felt extremely restless. He feared that Allah had sent down His punishment in the shape of it as had happened with the defaint followers of Prophet Hud who were happy seeing the cloud coming towards their land and thought that it brought the blissful rain but it turned out to be a terrible storm of Divine chastisement. The Qur'anic verse quoted above is incomplete. Its concluding part reads:

"Nay, but it is that which ye did seek to hasten, a wind wherein is painful torment."

(٢٠/١٦٠) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ اَبُوْبَكْرٍ يَا رَسُوْلَ اللهِ قَدْ شِبْتَ قَالَ شَيَّبَتْنِيْ هُوْدٌ وَالْوَاقِعَةُ وَالْمُرْسَلٰتُ وَعَمَّ يَتَسَاءَلُوْنَ وَاِذَاالشَّمْسُ كُوِّرَتْ(رواه الترمذى)

(160/20) Abdullah Ibn Abbas ﷺ narrated to us that Abu Bakr ﷺ [once] remarked to the Prophet ﷺ: "O Messenge of Allah ﷺ! You have grown old!" The Prophet replied: 'The Surah Hud, Waqi'ah, Mursalat, Naba and Takwir have made me old."

(Tirmidhi)

Commentary: The health of the Prophet ﷺ was exception ally good and his disposition was most moderate. The signs of old age should, therefore, not have normally appeared in him for a long time. But when he began to show the effects of advancing year before the expected time. Sayyidna Abu Bakr ﷺ, one day, exclaimed, "Messenger of Allah ﷺ, you have started ageing already." The Prophet ﷺ said that the *Qur'anic Chapters of Hud,*

Waqi'ah, Mursalat, Naba and Takwir had made him old. These Chapters contain a vivid description of the happenings of the Hereafter, like the Convulsion, the Resurrection, the Final Judgement and the meting out of pusnihment to the sinners. The Prophet ﷺ was deeply affected by them, and the fear of Allah and anxiety for the Hereafter gripped his heart so powerfully when he recited them that it told on his health. Fear and anxiety are recognised all over the world as the foremost enemies of physical as well as emotional well-being. These quickly make a young man grey-headed. For this reason, the Last Day has been described in the Qur'an as,

يَوْمًا يَّجْعَلُ الْوِلْدَانَ شِيْبًا (المزمل ٧٣:١٧)

A Day that will make childern heary-headed.[Al-Muzammil 73:17].

This hadith gives us an idea of the state of the Prohet's ﷺ heart because of fear of Allah.

(١٦١/٢١) عَنْ اَنَسٍ قَالَ اِنَّكُمْ لَتَعْلَمُوْنَ اَعْمَالًا هِيَ اَدَقُّ فِيْ اَعْيُنِكُمْ مِنَ الشَّعْرِ كُنَّا نَعُدُّهَا عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمُوْبِقَاتِ يَعْنِى الْمُهْلِكَاتِ. (رواه البخارى)

(161/21) Anas ﷺ said to people of his time that you do things when seems in your eyes to be finer than hairs but which in the time of the Mesenger of Allah ﷺ to be of the Mubiqat which cause destruction." (Bukahri)

Commentary: It shows that during the days of the Prophet ﷺ the fear of Allah was predominant among the Muslims [i.e., the Companions] to such an extent and they were so fearful of the reockoning and sequel of the Hereafter that actions which the latter poeple regarded as ordinary and no particular care was taken to abstain from, were considered by those venerable men as fatal and avoided them like prison.

(١٦٢/٢٢) عَنِ النَّضْرِ قَالَ كَانَتْ ظُلْمَةٌ عَلٰى عَهْدِ اَنَسٍ فَاَتَيْتُهٗ فَقُلْتُ يَا اَبَا حَمْزَةَ هَلْ كَانَ هٰذَا يُصِيْبُكُمْ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَعَاذَ اللّٰهِ اِنْ كَانَتِ الرِّيْحُ لَتَشْتَدُّ فَنُبَادِرُ اِلَى الْمَسْجِدِ مَخَافَةَ اَنْ تَكُوْنَ الْقِيَامَةُ (رواه ابو داؤد)

(162/22) Nadr, the Taba'ee, narrated "Once a black dust storm blew during the lifetime of Anas رضي الله عنه upon which I went to him and said, 'O Abu Hamzah! Did such black duststroms also come upon you during the days of th Prophet ﷺ?' Anas replied, 'I seek the refuge of Allah! The state, then, was that even when a slightly stronger wind blew we used to rush to the mosque on account of the fear of the Last Day'."

(١٦٣/٢٣) عَنْ حَنْظَلَةَ بْنِ الرَّبِيعِ الْاُسَيْدِىْ قَالَ لَقِيَنِىْ اَبُوْبَكْرٍ فَقَالَ كَيْفَ اَنْتَ يَا حَنْظَلَةُ؟ قُلْتُ نَافَقَ حَنْظَلَةُ قَالَ سُبْحَانَ اللهِ مَا تَقُوْلُ ؟قُلْتُ نَكُوْنُ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَاَنَّا رَأْىَ عَيْنٍ فَاِذَا خَرَجْنَا مِنْ عِنْدِهٖ عَافَسْنَا الْاَزْوَاجُ وَالْاَوْلَادُ وَالضَّيْعَاتُ وَنَسِيْنَا كَثِيْرًا قَالَ اَبُوْ بَكْرٍ فَوَاللهِ اِنَّا لَتَلْقٰى مِثْلَ ذَالِكَ فَانْطَلَقْتُ اَنَا وَاَبُوْبَكْرٍ حَتّٰى دَخَلْنَا عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ نَافَقَ حَنْظَلَةُ يَا رَسُوْلَ اللهِ فَقَالَ وَمَا ذَاكَ؟ قُلْتُ نَكُوْنُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَاَنَّا رَأْىَ عَيْنٍ فَاِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الْاَزْوَاجُ وَالْاَوْلَادُ وَالضَّيْعَاتُ وَنَسِيْنَا كَثِيْرًا فَقَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَوْتَدُوْمُوْنَ عَلٰى مَا تَكُوْنُوْنَ عِنْدِىْ وَفِى الذِّكْرِلَصَافَحَتْكُمُ الْمَلَائِكَةُ عَلٰى فُرُشِكُمْ وَفِىْ طُرُقِكُمْ وَلٰكِنْ يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً ثَلٰثَ مَرَّاتٍ. (رواه مسلم)

(163/23) It has been related to us by Hanzala Ibn ar-Rabi' al-Usaydi "One day Abu Bakr met me and said, Hanzalah! How are you?' I replied, Hanzalah has become a Hypocrite' Glory be Allah!', he exclaimed, 'What are you saying?' 'The thing is,' I replied, 'that when I am with the Prophet ﷺ and he talks about Heaven and Hell and admonishes me, I feel as if I am actually seeing Heaven and Hell but when I return home from his presence, my wife and children and the affairs of land and agriculture engage my attention and I forget everything.' On hearing it, Abu Bakr رضي الله عنه remarked, 'The same is the case with me.' Both of us thereupon, went to the Prophet ﷺ, and [narrating my own state to him] I said, 'O Messenger of Allah ﷺ! Hanzalah has become a Hypocrite.' 'What is the matter with you?' he asked. 'The thing is,' I replied, "that when I am with you

and you admonish me, after speaking about Heaven and Hell, it seems that I am seeing them right in front of me, but when I return home, my wife and children and the tasks of agriculture occupy my mind and I forget about everything else.' The Prophet ﷺ observed, 'By the Being in whose power is my life if your condition always remains what it is in my presence and you are constantly occupied with the remembrance of Allah, the angels will shake hands with you on your bed and in the way. But, O Hanzalah! [Allah has not enjoined it upon us, and] it is enough that it happens occasionally.' And he said that three times." (Muslim)

Commentary: It shows that the anxiety of the holy Companoins for Faith and the Hereafter was so acute and geniune that they began to suspect themselves of hypocrisy if the slightest alteration was noticed by them in their spiritual state.

(١٦٤/٢٤) عَنْ اَبِىْ بُرْدَةَ بْنِ اَبِىْ مُوْسٰى قَالَ قَالَ لِىْ عَبْدُاللهِ بْنُ عُمَرَ هَلْ تَدْرِىْ مَا قَالَ اَبِىْ لِاَبِيْكَ قَالَ قُلْتُ لَا قَالَ فَاِنَّ اَبِىْ قَالَ لِاَبِيْكَ يَا اَبَا مُوْسٰى هَلْ يَسُرُّكَ اَنَّ اِسْلَامَنَا مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وسَلَّمَ وَهِجْرَتَنَا وَجِهَادَنَا مَعَهٗ وَعَمَلَنَا كُلَّهٗ مَعَهٗ بَرَدَلَنَا وَاَنَّ كُلَّ عَمَلٍ عَمِلْنَا بَعْدَهٗ نَجَوْنَا مِنْهُ كَفَافًا رَاْسًا بِرَاْسٍ فَقَالَ اَبُوْكَ لِاَبِىْ لَا وَاللهِ قَدْ جَاهَدْنَا بَعْدَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَلَّيْنَا وَصُمْنَا وَعَمِلْنَا خَيْرًا كَثِيْرًا وَاَسْلَمَ عَلٰى اَيْدِيْنَا بَشَرٌ كَثِيْرٌ وَاِنَّا لَنَرْجُوْ ذَاكَ قَالَ اَبِىْ لٰكِنِّىْ اَنَا وَالَّذِىْ نَفْسُ عُمَرَ بِيَدِهٖ لَوَدِدْتُ اَنَّ ذَالِكَ بَرَدَلَنَا وَاَنَّ كُلَّ شَيْئٍ عَمِلْنَاهُ بَعْدَهٗ نَجَوْنَا مِنْهُ كَفَافًا رَاْسًا بِرَاْسٍ،فَقُلْتُ اِنَّ اَبَاكَ وَاللهِ كَانَ خَيْرًا مِنْ اَبِىْ (رواه البخارى)

(164/24) It is related by Abu Burdah, son of Abu Moosa Ash'ari ﷺ that Abdullah ibn Umar ﷺ [once] asked him, "Do you know what my father had told your father?" "I do not", he replied. Abdullah ibn Umar, then, said that his father had said to Abu Burdah's father, " O Abu Moosa! Are you satisfied with it that our affirmation of Islam with the Prophet and at his hand, and our participation in Hijrah and Jihad with him and all the other good deeds we performed in his company remained preserved for us [and the reward for them was given to us], and

the things we did after him were treated on even terms [i.e., we were neither rewarded nor punished for them]?" On hearing it, Abu Moosa remarked, "No, by Allah! I do not want it. We have done Jihad after the Prophet, offered prayes observed fasting and performed many other good deeds, and, [in addition to it], innumerable bondsmen of the Lord have embraced Islam through our efforts and at our hands and we are entirely hopeful of being recompensed for them by Allah." Abdullah's father [Sayyadina Umar], thereupon, said, "By the Divine Being in whose power is Umar's life! I fervently wish that the deeds we performed with the Prophet remained secure for us and we were requsted for them while the deeds we have performed after him were not taken into account, for good or for evil." [Abu Burdah went on to narrate] that, upon it, he said to Abdullah ibn Umar, "By Allah! Your father was better than mine." (Bukhari)

Commentary: It can be hoped about prayers offered behind a virtuous and righteous bondsman of the Lord that it will find acceptance with the Lord. In a similar way, Sayyidina Umar believed that good actions like prayer, fasting, Hijrah and Jihad he had carried out in the company of the Prophet ﷺ would be blessed with Divine approval but since the deeds performed after death of the Prophet ﷺ did not possess the virtue of association with him, Sayyidina Umar, like all spiritually evolved men, felt apprehensive of what they were going to lead to and saw his success and safety in their being considered to be wrothy neither of reward nor of punishment at the Final Reckoning.

The remark of Abu Burdah that Abdullah ibn Umar's father was superior to his own probably denotes that Sayyidina Umar ؓ was better and nobler because he was so greatly dissatisfied with his earthly conduct and fearful of Divine displeasure.

In a report of the martyrdom of Sayyidina Umar ؓ, appearing in *Sahih Bukhari*, it is mentioned that, at the time of his death, he said:

"I swear by Allah that if I had gold of the weight of the earth I would give it as ransom against the punishment of Allah and obtain my release."

Such was the dominance of the fear of Allah over the

bondsman who had repeatedly heard the glad tidings of Paradisc from the Prophet of Allah ﷺ himself! O Allah! Let us have some such condition in ourselves.

CONTEMPTUOUS DISREGARD OF THE WORLD

In the Tradition concerning Riqaq which we are now going to discuss, the holy Prophet ﷺ has expressed contempt for the material world and laid stress on its worthlessness in the sight of Allah as compared with the Hereafter.

The attachment to wordly interest has become so strong these days and the problem of material advancement has assumed such proportions that even the Muslims do not easily digest the rejection of the world as inferior. Things have come to such a pass that some of those who are regarded as Muslim leaders or theologians feel no hesitation in dismissing all talk about the futility and nothingness of wordly success and material well-being as monasticism ill-consceived mysticism [Tasawwuf], and when their attention is drawn to the relevant sayings of the Prophet ﷺ they challenge their veracity in the manner of the deniers of the Traditions. We, as such, propose to examine the question in some details in the light of the Qur'an before proceeding with the Traditions. May Allah help us.

The World And The Hereafter

(i) As the world we live in is a reality, so, also, is the Hereafter. There can be no two opinions about it. If we do not see it, or have a physical sensation of it, in the present existence, the material world, too, was not visible to us when we were in the wombs of our mothers. Then, just as on coming into this world we saw the earth and the sky and millions of the other things we could not dream of in our mothers womb, when we will die and arrive at the next world we will also discover Heaven and Hell and all the things have been revealed by the Divine Messengers and in the holy

Scriptures. In short, the Hereafter is as much real as the present existence on earth, and we will find that out on dying. We have full faith in that.

(ii) About the existing world we are certain that it is transitory. It is bound to perish one day along with all that is contained in it. On the other hand, the Hereafter is everlasting. On reaching there, man, too, will be endowed with eternity. The life that will be granted to him in the next world will be endless. In the same manner, the boons and favours conferred on worthy bondsmen in the future existence will also be unending. Or, as the Qur'an has put it:

عَطَآءً غَيْرَ مَجْذُوْذٍ (هود ١١:١٠٨)

A gift unfailing. [Hud 11:108].

Similarly, the punishment of those who will incur the warth of the Lord due to apostasy, intransigence or evil-doing will, also, be without end, as it has been said at various places in the Qur'an:

خَالِدِيْنَ فِيْهَآ اَبَدًا (الجن ٧٢:٢٣)

They will reside there in forever. (Al-Jinn 72:23)

وَمَا هُمْ بِخَارِجِيْنَ مِنَ النَّارِ (البقرة ٢:١٦٧)

And they will not emerge from the Fire. [Al-Baqarah 2:167].

لَا يُقْضٰى عَلَيْهِمْ فَيَمُوْتُوْا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا (فاطر ٣٥:٣٦)

It taketh not complete effect upon them so that they can die, nor is its torment lightened for them. [Fatir 35:36].

We, again, place our reliance on the revelation made by the Divine Messengers and in the Scriptures about the joys and comforts of the Hereafter that they are immeasurably superior to those of this world. The real pleasures and blessings are, in truth, of the Hereafter. No pleasant conditions of earthly life can bear comparison with them. Likewise, the pain and suffering of the present world is nothing in contrast with the torment of Hell of the lowest order.

All these things, obviously, demand that man's activities were directed wholly towards the life to come and the attachment to this world was restricted only to what was essential and unavoidable.

(ii) But since the world is surrounding us all the time and the

Hereafter is hidden from our eyes even those of us who believe in these truths are, generally, swayed by material aims and intrests. It is an inherent weakness with us. Our thinking in this regard is like that of the children who remain engrossed in toys and games and find the educational prusuits that are intended to make them successful in the life most tiresome and unintersting. Their parents try to interest them in the serious pursuits that they may succeed in life and become honourable persons.

(iv) Through the Prophets raised up by Allah and the Scriptures revealed by Him, the endeavour has always been made to remove this failing and to make clear the position of the Hereafter vis-a-vis the present world, but man has continued to behave like a child.

"بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا.وَالْاٰخِرَةُ خَيْرٌ وَّ اَبْقٰى ، اِنَّ هٰذَا لَفِى الصُّحُفِ الْاُوْلٰى.
صُحُفِ اِبْرَاهِيْمَ وَ مُوْسٰى". (الاعلىٰ ٨٧: ١٦-١٩)

But you prefer the life of the world although the Hereafter is better and more lasting. Lo! This is in the former scrolls, the Books of Ibrahim and Musa. (Al-A'la 87:16-19)

(v) The Qur'an being the last message to be sent down by Allah, the importance of the Hereafter and the immateriality of this world have been emphasised in it with utmost force and clarity. For instance, it says:

قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ ج وَّالْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰى. (النساء، ٤:٧٧)

Say [unto them, O Muhammad]: The comfort of this world is scant; the Herafter will be better for him who wardeth off evil; [Al-Nisaa 4:77].

وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا لَعِبٌ وَّلَهْوٌ ط وَلَلدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ط اَفَلَا
تَعْقِلُوْنَ o (الانعام،٦:٣٢)

Naught is the life of the world save a pastime and a sport. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense?" [Al-An'am 6:32]

اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ وَّ اِنَّ الْاٰخِرَةَ هِىَ دَارُ الْقَرَارِ o (المومن، ٤٠:٣٩)

Lo! This life of the world is but a passing comfort, and Lo! The Hereafter, that is the enduring home. [Al-Mu'min 40:39].

وَفِى الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ وَّ مَغْفِرَةٌ مِّنَ اللّٰهِ وَرِضْوَانٌ ط وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا

مَتَاعُ الْغُرُوْرِ ٥ (الحديد،٥٧:٢٠)

And in the Hereafter there is grievous punishment [for the rebels and the transgressors], and (also) forgiveness form Allah and His good pleasure [for those who are loyal and do good], whereas the life of the world is but a matter of illusion.

[Al-Hadid 57:20].

(vi) Among the few points on which special stress has deen laid by th Divine Prophets and holy Scriputres, one is that the material world should be regaraded as utterly worthless. One must not get unnecessarily involved in it nor make it the end and purpose of his hopes and aspirations but believing in the Hereafter to be his real abode and keeping in mind the preference it enjoys over the present world, allow the solicitue for success in future existence to prevail over all worldly cares and considerations. An essential condition of felicity in the Hereafter, therefore, is that this world is looked down upon as base, contempible and valueless, the heart is set on life after death, and the cry of his heart and soul should be:

اَللّٰهُمَّ لَا عَيْشَ اِلَّا عَيْشُ الْاٰخِرَة

O my Allah! There is no joy other than the joy of the Herafter.

Hence, the sacred Prophet, also, taught it through his sayings and sermons and inscribed it on the hearts of the Believers by his own conduct. The object of the Traditions we are now going to discuss and in which the Prophet ﷺ has dwelt upon the futility and worthlessness of this world ought to be understood against this background.

(vii) It needs, further, be remembered that the material world that has been condemned in these Traditions is that which is inimical to felicity in the Hereafter. Otherwise, active engagement in worldly occupations and pursuits of material gain and enjoyment which is subordinated to earnest anxiety for the Hereafter and does not offer a hindrance to salvation is not only not undesirable but also a stepping stone to Paradise.

Let us now read the following ahadith in this light.

The Material World In Comparison To The Hereafter

(١٦٥/٢٥) عَنْ مُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ وَاللهِ مَاالدُّنيَا فِي الْاٰخِرَةِ اِلَّا مِثْلَ مَا يَجْعَلُ اَحَدُكُمْ اِصْبَعَهُ فِي الْيَمِّ فَلْيَنْظُرْ بِمَ يَرْجِعُ (رواه مسلم)

(165/25) It is related by Mustawrid ibn Shaddad that he heard the Messenger of Allah ﷺ say: "By Allah, "the likeness of this world as compared to the Hereafter is that someone of you took out his finger after dipping it into a river and then saw how much water it had brought with itself." (Muslim)

Commentary: It shows that the existing world is as insignificant before the world to come as the water on the finger is as compared to the river in which it is dipped. This is only a way of saying or else the present world does not bear even as much resemblance to the Hereafter. The world and all that is in it is finite and ephemeral while the Hereafter is infinite and eternal and it is an accepted principle of mathematics that the finite and the ephemeral has nothing in common with the infinite and the everlasting. Such being the case, one who strives to the utmost for his worldly aims and interests but makes no preparation for the life after death is a loser through and through.

(١٦٦/٢٦) عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّبِجَدْيٍ اَسَكَّ مَيِّتٍ فَقَالَ اَيُّكُمْ يُحِبُّ اَنَّ هٰذَالَهُ بِدِرْهَمٍ؟ فَقَالُوْا مَانُحِبُّ اَنَّهُ لَنَا بِشَيْءٍ، قَالَ فَوَاللهِ لَلدُّنْيَا اَهْوَنُ عَلَى اللهِ مِنْ هٰذَا عَلَيْكُمْ. (رواه مسلم)

(166/26) Jabir ﷺ related to us that the Messenger of Allah ﷺ once passed by a dead young goat whose ear had been cut off. He enquired from those who were with him at that time, "Will anyone of you like to buy this dead kid for a dirham?" "We will not buy it at any price", they replied. The Propeht ﷺ, thereupon, said, "I swear in the name of Allah that in His sight this world is as hateful and worthless as the dead kid is in your sight." (Muslim)

Commentary: The unbounded passion Allah had granted to the Prophet ﷺ for the guidance and upliftment of mankind can be

imagined from the above report. The Prophet ﷺ is going on the road when he comes across the dead body of a kid, and, instead of turning his gaze away from it in revulsion and passing on quickly, he makes use of the incident to impart, valuable moral teaching to the Companions ؓ and tells them that the world was valueless in the judgement of the Lord as the carcass of the young goat was in their judgement. They should, therefore, not make it the object of their desires and exertions but strive sincerely for the Hereafter.

(١٦٧/٢٧) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللهِ جَنَاحَ بَعُوْضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةً .

(رواه احمد والترمذى وابن ماجه)

(167/27) It is related by Sahl ibn Sa'd that the Messenger of Allah ﷺ said: "Had this world been to Allah equivalent to the value of the wing of a gnat, He would not have given a sip of water therefrom to the infidel." (Tirmidhi and Ibn Majah)

Commentary: Whatever the infidels, the unbelivers and the deniers of Allah and the Messenger are getting from the world [and it is a great deal, no doubt] is simply due to the fact that this world is altogether vain and valueless in the sight of Allah. Were it not so, He would not have given even a draught of water to the rebels and transgressors. Thus, in the Hereafter, which is of real worth and importance in the judgement of the Lord, not as much as a drop of fresh water will be given to them.

Believer's Prison-House

(١٦٨/٢٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ. (رواه مسلم)

(168/28) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: " The world is the prison-house of the Believer and Paradise, of the infidel." (Muslim)

Commentary: One of the main feature of a prisoner's life is that he is not free in whatever he does. He has to carry out other poeple's commands in all matters. He eats and drinks what is given to him and when it is given, and sits or stands where he is told to

do so. He has no will of his own. Another characteristic of it is that the prisoner does not feel attatched to the prison and never considers it his home. He is always eager to get out of it. On the contrary, no restrictions will be placed on the dwellers of Heaven. Everyone will be free to do as he pleases and all his wishes will be fulfilled. Besides, even after spending thousands of years in Paradise no dweller will get tired of living in it or weary of its comforts. He will never want to to leave it. Says the Qur'an:

فِيْهَا مَا تَشْتَهِيْهِ الْاَنْفُسُ وَ تَلَذُّ الْاَعْيُنُ وَاَنْتُمْ فِيْهَا خَالِدُوْنَ o (زخرف. ٤٣:٧١)

And therein is all that souls desire and eyes find sweet. And ye are immortal therein. (Zukhruf 43:71)

لَا يَبْغُوْنَ عَنْهَا حِوَلًا (الكهف ١٨:١٠٨)

Wherein they will abide, with no desire to be removed from thence. (Al-Kahf 18:108)

Hence, in my humble opinion the chief moral the above Tradition contains for the Believers is that they should lead a life of checks and restraint in the world, as one does in the prison, and remember always that to regard it their paradise and to get attached to it and make its joys and comforts the ambition's end is the way of the infidels.

If a person's attitude towards the world is akin to that of a prisoner towards the prison-house, he is a truthful Believer, and if he becomes so deeply involved in it as to make it the be-all and end-all of his existence, he is an infidel, according to the maxim laid down in this Tradition.

The World is Transitory While the Hereafter is Eternal

(١٦٩/٢٩) عَنْ اَبِىْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ دُنْيَاهُ اَضَرَّ بِاٰخِرَتِهٖ وَمَنْ اَحَبَّ اٰخِرَتَهٗ اَضَرَّ بِدُنْيَاهُ فَاٰثِرُوْا مَا يَبْقٰى عَلٰى مَا يَفْنٰى.

(رواه احمد والبيهقى فى شعب الايمان)

(169/29) It is related by Abu Moosa ﷺ that the Messenger of Allah ﷺ said: "Whoever loves the world shall damage his Hereafter, and whoever loves his Hereafter shall damage his world. Thus, [when between the world and the Hereafter the

choice of one is sure to lead to the loss of the other] you should prefer what is lasting to what is transitory.

(Musnad Ahmad and Baihaqi)

Commentary: When a person will make the world the exclusive aim of his life, he will live for it and all his endeavours will be directed towards the realisation of material aims and interests and the Herafter will get into the background; he will not care much for it, and eventually, it will lead to the loss of the world to come.

Similarly, when a person will set his heart on the Hereafter he will strive for it to the best of his ability, and his wordly intrests will suffer in the outcome. Hence, a truthful Believer should make the Hereafter the object of his desire, which is eternal. The material world, at best, is a nine days' wonder.

A Veritable Curse

(۱۷۰/۳۰) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلَا اِنَّ الدُّنْيَا مَلْعُوْنَةٌ مَلْعُوْنٌ مَا فِيْهَا اِلَّا ذِكْرُ اللهِ وَمَا وَالَاهُ وَعَالِمٌ اَوْ مُتَعَلِّمٌ

(رواه الترمذی وابن ماجه)

(170/30) It is related by Abu Hurayrah that the Messenger of Allah ﷺ said: The world is accused and what it contains is accused, except remembrance of Allah and what He likes and the teachers and the taught." (Tirmidhi and Ibn Majah)

Commentary: This world, which makes many a man forget Allah and the Hereafter when he becomes absorbed in it, is so hateful in its nature and outcome that there is no place of it even in the boundless benevolence of the Lord. The mercy of Allah, in the present world is, indeed, upon His remembrance and upon the things that are associated with Him, particularly those who possess the knowledge of Faith or seek it.

It denotes that only such things are deserving of Divine Grace that are connected with the Lord, directly or indirectly, or His Faith. Deeds that have nothing to do with Him or His Faith [and the 'world' mean just that] are, simply, detestable.

Hence, if a man's life is devoid of devotion to Allah and His remembrance and bereft of the knowledge or study of Faith, it is worthy not of Divine benevolence but of anger.

Seeker of the World Cannot Keep Himself From Sinning

(١٧١/٣١) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ هَلْ مِنْ اَحَدٍ يَمْشِيْ عَلَى الْمَاءِ اِلَّا ابْتَلَّتْ قَدَمَاهُ؟ قَالُوْالَا يَا رَسُوْلَ اللهِ قَالَ كَذَالِكَ صَاحِبُ الدُّنْيَا لَا يَسْلَمُ مِنَ الذُّنُوْبِ (رواه البيهقى فى شعب الايمان)

(171/31) Anas relates that the Messenger of Allah ﷺ, one day asked: "Is there anyone who walks on water and his feet do not get wet?" "Our master, it can not be," he was told. "In the same way," remarked the Prophet, "The worldly-minded can not remain free from sin." (Bukhari)

Commentary: The worldly-minded, in the above saying, signifies one who is intent on gain and worldly pleasure. Such a person cannot remain safe from sin. But if the ultimate aims of bondsman be the seeking of the countenance of the Lord and the occupation in worldly interests in only a means to it, he will not be called worldly-minded. It will not be difficult for him to keep away from sinful acts in spite of apparent engagement in worldly pursuits.

Allah Protects Whom He Loves From The World

(١٧٢/٣٢) عَنْ قَتَادَةَ بْنِ النُّعْمَانِ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا اَحَبَّ اللهُ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظِلُّ اَحَدُكُمْ يَحْمِيْ سَقِيْمَهُ الْمَاءَ.

(رواه احمد والترمذى)

(172/32) It is related by Qatadah ibn Nu'man that the Messenger of Allah ﷺ said: "When Allah loves anyone, He makes him avoid the world, as you make patient avoid water [when it is harmful for him]." (Tirmidhi and Musnad-i-Ahmad)

Commentary: This 'world,' as we have seen, means the world that makes one forgetful of Allah and in getting absorbed in which there is the loss of the Hereafter. Hence, whom Allah loves, He protects them against this wretched world as a sickman is, sometimes, made to abstain from water.

A Wayfarer

(١٧٣/٣٣) عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ اَخَذَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

بِمَنْكِبَيَّ فَقَالَ كُنْ فِي الدُّنْيَا كَاَنَّكَ غَرِيْبٌ اَوْ عَابِرُ سَبِيْلٍ. (رواه البخارى)

(173/33) Abduallah ibn Umar ﷺ relates that the Messenger of Allah ﷺ once said to him grasping his shoulders with his hands: "Live in the world as if you were a stranger or a wayfarer." (Bukhari)

Commentary: Just as a traveller does not consider an inn or a foreign country his home, a truthful Believer should, also not imagine the world to be his real abode as if he was going to live here forever.

The design of life the Divine Messengers have preferred for mankind rests upon the principle that man should treat his earthly sojourn to be purely temporary and prepare ardently for Hereafter as if he was actually seeing it, or, rather, living in it. One's life falls in with the wishes and teachings of the prophets عليهم السلام to the extent to which one succeeds in producing this state within oneself, and those who fall short of it, their life has nothing in common with the precepts taught by them.

This World And The Next

(١٧٤/٣٤) عَنْ عَمْرٍو اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَطَبَ يَوْمًا فَقَالَ فِي خُطْبَتِهِ اَلَا اِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَاكُلُ مِنْهُ الْبَرُّ وَالْفَاجِرُ اَلَا وَاِنَّ الْاٰخِرَةَ اَجَلٌ صَادِقٌ وَّيَقْضِيْ فِيْهَا مَلِكٌ قَادِرٌ اَلَا وَاِنَّ الْخَيْرَ كُلَّهُ بِحَذَافِيْرِهِ فِي الْجَنَّةِ اَلَا وَاِنَّ الشَّرَّ كُلَّهُ بِحَذَافِيْرِهِ فِي النَّارِ اَلَا فَاعْمَلُوْا وَاَنْتُمْ مِنَ اللهِ عَلٰى حَذَرٍ وَاعْلَمُوْا اَنَّكُمْ مُعْرَضُوْنَ عَلٰى اَعْمَالِكُمْ فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ. (زلزال ٩٩:٧-٨) (رواه الشافعى)

(174/34) 'Amr ibn al-'Aas narrated that , one day, the Messenger of Allah ﷺ delivered a sermon in which he said: "Listen and remember! The world is a temporary bargain which, for the time being, is ready money [but it has no real value], [and, hence], everyone, virtuous or wicked, has a share in it and everyone eats from it. But believe it, the Hererafter is an unalterable reality which is bound to come at the appointed time, and, in which the All-powerful Sovereign will judge [about reward and punishment according to the deeds of men on earth].

Remember, all that is good and pleasing, and everything connected therewith, is in Heaven while all that is vicious and painful, and everything connected therewith, is in Hell. So, beware! [Whatever you may do] do it with the fear of Allah [and earnest anxiety for the Hereafter], and believe it that you will be presented before the Lord with your deeds. Thus, whoever will have done a good deed, even of the weight of an atom, he shall see it, and whoever will have done an evil deed, even of the weight of an atom, he, too, shall get it back."

(Musnad-i-Imam Shaf'ai)

Commentary: The greatest misfortune of man and the root of all evil is that he spends his life in disregard of the commands of Allah and makes the satisfaction of his inordinate desires the sole aim of living. He does so because whatever is in the world is present before his eyes, all the time, while Allah and the Hereafter are invisible. The only way to guard men against the danger, therefore, is that the futility and worthlessness of the material world and the importance and susperiority of Hereafter is presented before them forcefully and a sustained effort is made to bring certainly to their minds about the Judgement Day, the Final Requital and Heaven and Hell. This is the gist of the Prophet's ﷺ sermon as indeed, his sermons.

Unfortunately, in the modern times, the transitoriness of the world and the value and importance of the Hereafter and the reality of Heaven and Hell are not dwelt upon and spoken about in religious preaching and exhortation with the emphasis and force of conviction they deserve. The general tendency is to explain the tenets of Faith in a way that is peculiar to materialistic ideologies and movements. It is a most alarming trend which should be set right soon.

Do Not Attach Yourself To This World But Seek The Hereafter

(١٧٥/٣٥) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَخوَفَ مَا اَتَخوَّفُ عَلٰى اُمَّتِي الْهَوٰى وَطُوْلُ الْاَمَلِ فَاَمَّا الْهَوٰى فَيَصُدُّ عَنِ الْحَقِّ وَاَمَّا طُوْلُ الْاَمَلِ فَيُنْسِي الْاٰخِرَةَ وَهٰذَالدُّنْيَا مُرْتَحِلَةٌ ذَاهِبَةٌ وَهٰذِهِ الْاٰخِرَةُ مُرْتَحِلَةٌ

قَادِمَةٌ وَلِكُلٍّ وَاحِدٍ مِنْهُمَا بَنُوْنَ فَإِنِ اسْتَطَعْتُمْ اَنْ لَا تَكُوْنُوْا مِنْ بَنِى الدُّنْيَا فَافْعَلُوْا فَإِنَّكُمُ الْيَوْمَ فِىْ دَارِ الْعَمَلِ وَلَا حِسَابَ وَاَنْتُمْ غَدًا فِىْ دَارِالْاٰخِرَةِ وَلَا عَمَلَ . (رواه البيهقى فى شعب الايمان)

(175/35) Sayyidina Jabir ﷺ has said that the Messenger of Allah ﷺ said, "The things I fear most for my people are al-hawa[1] and tool al-amal.[2] Al-hawa implies here the following of personal whims in regard to religious obligations and tool al-amal implies great desires for worldly things. As for al-hawa, it turns people away from the truth and tool al-amal makes them forgetful of the hereafter. This world is journeying and moving away while the hereafter is journeying and approaching and both have children (some attach themselves to the world as children are attached to their mother while some have a similar attachment to hereafter. so, if you can avoid being childern in the world, do so, for today you are in the abode of action and not that of being taken to account, but tomorrow you will be in the abode of the hereafter when action is impossible. (Rather, there will be accounting actions done here[3]). (Baihaqi)

Commentary: The Messenger of Allah ﷺ has expressed fear of two serious diseases on his people. He has, therefore, warned them against them, al-hawa and tool al-amal. The fact is, it is these two diseases that have really destroyed a large section of the Ummah. Those people who are misled into ideologies suffer from the malady of al-hawa, and those whose deeds are bad do suffer from tool al-amal, and love for the world, and they are neglectful of the Hereafter and making prepartions for it. The cure lies in what the Prophet ﷺ has said towards the end of the hadith. They should realise in their minds that this world is ephemeral and perishable while the Hereafter is eternal and real. Once this fact is understood, it is easy to correct ideologies and deeds.

Danger of Affluence

(١٧٦/٣٦) عَنْ عَمْرِو بْنِ عَوْفٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

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❶ Passion.
❷ Hope for distant future.
❸ Mishkat al Mosabih, V2, P 1081, (tr. Robson) Ashraf, Lahore.

فَوَاللهِ لَالْفَقْرَ اَخْشٰى عَلَيْكُمْ وَلٰكِنْ اَخْشٰى عَلَيْكُمْ اَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلٰى مَنْ كَانَ قَبْلَكُمْ فَتَنَا فَسُوْهَا كَمَا تَنَافَسُوْهَا وَتُهْلِكَكُمْ كَمَا اَهْلَكَتْهُمْ. (رواه البخاری ومسلم)

(176/36) It is related by 'Amr ibn Awf ﷺ that the Messenger of Allah ﷺ said: "It is not poverty that I fear for you, but what I really fear is that the earth may be spread for you, as it had been spread for those who came before you, so that you may covet it as they had coveted, and, then, it may destroy, you as it had destroyed them." (Bukhari And Muslim)

Commentary: The Prophet ﷺ had before him the experience of some of the earlier people who, when they attained prosperity, grew more greedy of worldly possessions and neglectful of the real purpose of life with the result that they became envious of each other, and were, ultimately, destroyed by their own greediness and avidity. The Prophet ﷺ regarded it to be the greatest danger for his own followers too. In the above Tradition, he has warned them against it and advised them to be cautious of the deceptive charm and witchery of the material world.

Riches — The Greatest Mischief

(۱۷۷/۳۷) عَنْ كَعْبِ بْنِ عِيَاضٍ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ لِكُلِّ اُمَّةٍ فِتْنَةً وَ فِتْنَةُ اُمَّتِي الْمَالُ. (رواه الترمذی)

(177/37) Ka'b bin 'Iyad has related that he heard the Messenger of Allah ﷺ say: "For every community there is a trial, and the trial of my community is wealth." (Tirmidhi)

Commentary: It shows during the Prophet's ﷺ period [which began with his raising up and will endure till the end of time] the importance of wealth will grow so much and the desire to possess it become so excessive that it will prove to be the greatest mischief for his followers. [In the Qur'an, too, wealth has been called a mischief]. It is evident from history that the lust for worldly possessions has been increasing steadily from the time of the Prophet ﷺ, and, undoubtedly, it is the greatest mischief of the current era which has deprived innumberable bondsmen of the Lord of true felicity by leading them on the path of folly and

insolent disobedience. Things have gone so far now that even the champions of goodlessness and atheism make use of economic issues to diffuse and disburse their ideaolgy.

Love for Wealth and Fame is Destructive to Religion

(١٣٨/٣٨) عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَاذِئْبَانِ جَائِعَانِ اُرْسِلَا فِيْ غَنَمٍ بِاَفْسَدَلَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِيْنِهٖ. (رواه الترمذی والدارمی)

(178/38) It is realted by Ka'b ibn Maalik ﷺ that the Messenger of Allah ﷺ said: "No two hungry wolves let loose in a flock of goats can devour the goats so ravenously as the greed of a man for wealth and fame does his faith." (Tirmidhi and Darmi)

Commentary: It tells that the love for wealth, power and fame is more dangerous to faith and piety than a hungry wolf is in the midst of goats.

Love for Wealth And the World Remains Undiminshed in Old Age Too.

(٣٩/ ١٧٩) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم يَهْرُمُ ابْنُ اٰدَمَ وَيَشِبُّ فِيْهِ اِثْنَانِ الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمُرِ

(رواہ البخاری و مسلم)

(179/39) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "The Son of Adam grows old [and all his faculties are enfeebled], but two attributes of his nature remain young in him, namely, desire for wealth and yearning for longevity." (Bukhari and Muslim)

Commentary: Man is a prey to countless desires and endless aspirations, some of which are positively bad and these can be realised only when one is young and has money. It is the duty of the intellect to save a man from the unhappy consequences of such wishes. But, when due to old age, the intellect, too, fails in strength and its hold on the emotions loses its firmness, some of the desires develop into a passion and begin to rule over him. Attachment to worldly possessions and the desire to have a long life, generally,

grow with advancing years. But those who are truely aware of the end of this world and have disciplined their inner selves are an exception to it.

(١٨٠/٤٠) عَنْ اَبِیْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزَالُ قَلْبُ الْكَبِيْرِ شَابًّا فِی اِثْنَيْنِ فِیْ حُبِّ الدُّنْيَا وَ طُوْلِ الْاَمَلِ. (رواه البخاری و مسلم)

(180/40) Abu Hurayrah ﷺ narrated to us that the Messenger of Allah ﷺ said: "The heart of an old man always remains young in two respects: love of this world and the distant future."

(Bukhari and Muslim)

Commentary: As we have seen in the preceding Tradition, fondness for the material things of life, generally, grows with age but with those who have attained a degree of God-realisation and possess a true understanding of this world and the next it is different. In them, the love of Allah and yearning for the blessings of the hereafter keep developing even in old age and each day of their life marks an advance on the previous one in this respect.

Greed For Amasing Wealth Is Insatiable

(١٨١/٤١) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ كَانَ لِابْنِ اٰدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغٰى ثَالِثًا وَلَا يَمْلَاءُ جَوْفَ ابْنِ اٰدَمَ اِلَّا التُّرَابُ وَيَتُوْبُ اللّٰهُ عَلٰى مَنْ تَابَ. (رواه البخاری و مسلم)

(181/41) It is related by Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ said: "Even if the son of Adam possesses two fields and two forests full of worldly goods, he would like to have a third for only dust fills the belly of the son of Adam, [i.e., his insatiable appetite for wealth will end only in the grave], but Allah shows compassion to the bandsman who turns to Him in repentance." (Bukhari and Muslim)

Commentary: Excessive desire for wealth is a common human failing to the extent that if a man's fields and forests are overflowing with riches he will still not be satisfied and go on wanting an increase in them till the last moment of his life.

Fondness of wealth ends only with death. There is a special favour of the Lord on those who make Him, and not the material

world, the object of their adoration. Allah grants them contenment and they lead a happy and peaceful life here in this world too.

The Seeker of the Hereafter And The Seeker of this World

(١٨٢/٤٢) عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَتْ نِيَّتُهُ طَلَبَ الْاٰخِرَةِ جَعَلَ اللهُ غِنَاهُ فِيْ قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَاَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ وَمَنْ كَانَتْ نِيَّتُهُ طَلَبَ الدُّنْيَا جَعَلَ اللهُ الْفَقْرَ بَيْنَ عَيْنَيْهِ وَشَتَّتَ عَلَيْهِ اَمْرَهُ وَلَا يَاتِيْهِ مِنْهَا اِلَّا مَا كُتِبَ لَهُ. (رواه الترمذی ورواه احمد والدارمی)

(182/42) Narrates Anas ﷺ that the Holy Porphet ﷺ said, "A person whose chief aim and ambition will be the seeking of the Hereafter, through his effort and exertion, Allah will grant him contentment [i.e., tranquillity and freedom from want] to his heart and remove his distress and the world will come to him humbled by itself. But a person whose chief aim and ambition will be the seeking of this world, through his effort and exertion, Allah will produce the marks of want in the middle of his forehead and on his face and make his condition miserable [and peace of the mind will desert him] and, [after all his striving], he will get only that much of the world as had been ordained for him beforehand."

[This report has been attributed to Sayyidian Anas ﷺ in Tirmidhi and to Sayyidina Zaid ibn Thabit Ansari ﷺ in Musnad Ahmad and Darami.]

Commentary: Allah's manner of treating the bondsman who, believing in the Hereafter, makes it his goal is that He endows his heart with contentment and cheerfulness and what has been foreordained for him from this world reaches him, one way or the other, by itself. On the contrary, whoever make the material world his objective, Allah thrusts want and anxiety upon him, so that people notice the signs of distress on his face and in spite of his best efforts, he succeds in obtaining only that much of worldly goods and comforts as has been decreed for him beforehand by Allah. Such being the case, one should make the life to come the true object of his desire, and, considering this world to be nothing

more than a passing need, strive for it only as it is, generally, done for a short-lived purpose.

Real Share in Wealth

(١٨٣/٤٣) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْعَبْدُ مَالِیْ مَالِیْ وَاِنَّ مَالَهُ مِنْ مَّالِهِ ثَلٰثٌ مَا اَكَلَ فَاَفْنٰى اَوْلَبِسَ فَاَبْلٰى اَوْ اَعْطٰى فَاقْتَنٰى وَمَا سِوٰى ذَالِكَ فَهُوَ ذَاهِبٌ وَ تَارِكُهُ لِلنَّاسِ. (رواه مسلم)

(183/43) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The bondsman says, 'My property! My property!' though in the whole of his worldly possessions what is really his falls only into three catagories: (i) what he has eaten and finished up; (ii) what he has worn and made old; and, (iii) what he has given away in charity and made a provision for the Hereafter. A part from it, what the bondsman possesses is going to be left behind by him for others and he himself shall depart from the wolrd one day." (Muslim)

Commentary: It tells that out of the wealth a man earns or saves in this world, only that is really his which he spends on his own needs like food and clothing or in the way of Allah, and, thus, stores it up for use in the Hereafter. What he possesses, apart from it, does not belong to him but to his successors into whose hands it is going to pass after his death.

(١٨٤/٤٤) عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَيُّكُمْ مَالُ وَارِثِهٖ اَحَبُّ اِلَيْهِ مِنْ مَّالِهٖ قَالُوْا يَا رَسُوْلَ اللهِ مَا مِنَّا اَحَدٌ اِلَّا مَالُهٗ اَحَبُّ اِلَيْهِ مِنْ مَّالِ وَارِثِهٖ قَالَ فَاِنَّ مَالَهٗ مَا قَدَّمَ وَمَالَ وَارِثِهٖ مَا اَخَّرَ. (رواه البخاری)

(1874/44) It is related by Abdullah ibn Mas'ood ﷺ that the Messenger of Allah ﷺ [once] asked, "Who among you is such that the propety of his heir be dearer to him than his own [i.e., who may prefer wealth not to come into his own hands but into the hands of his successors]?" "With all of us," the Companions replied, "the case is that we love our own property more than the property of our heirs [i.e., none of us will like that, instead of him, is successors should come into wealth]." Upon it, the Prophet ﷺ said, "When it is so, know that a man's property is

only that which he sends in advance, and what ever of it he keeps back is not his but of his successors [A wsie man should, therefore, be more concerned with making his wealth an asset for the Herafter than leaving it behind to his heirs, and the way to it is that instead of hoarding gold and silver he spent it on charitable works as well]." (Bukhari)

(١٨٥/٤٥) عَنْ اَبِیْ هُرَیْرَةَ یَبْلُغُ بِهٖ قَالَ اِذَا مَاتَ الْمَیِّتُ قَالَتِ الْمَلٰئِکَةُ مَا قَدَّمَ وَقَالَ بَنُوْ اٰدَمَ مَا خَلَّفَ. (رواه البیهقی فی شعب الایمان)

(185/45) Abu Hurayrah ﷺ related to us from the Prophet ﷺ "When a person dies, the angels ask [him] what had he sent in advance for himself [i.e., goods he had done and how much had he deposited in the Treasury of Allah for his use in the Hereafter?" The common people, on the other hand, enquire among themselves what property did he leave behind." (Baihaqi)

Slaves Of Wealth Deprived of Allah's Mercy

(١٨٦/٤٦) عَنْ اَبِیْ هُرَیْرَةَ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ لُعِنَ عَبْدُ الدِّیْنَارِ وَلُعِنَ عَبْدُ الدِّرْهَمِ. (رواه الترمذی)

(186/46) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Devoid of Mercy of the Lord be the slave of the world and removed of the mercy of the Lord be the slave of dirham." (Tirmidhi)

Commentary: In this Tradition, displeasure is expressed against the slaves who adore wealth, dinar and dirham and Allah's anger called down upon them.

The worship of worldly possessions means to forget the injunctions of Allah and to treat casually the distinctions between what is lawful and what is otherwise in one's eagerness to obtain or possess wealth.

Not To Trade Or Hoard Wealth

(١٨٧/٤٧) عَنْ جُبَیْرِ بْنِ نُفَیْرٍ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَا اُوْحِیَ اِلَیَّ اَنْ اَجْمَعَ الْمَالَ وَاَکُوْنَ مِنَ التَّاجِرِیْنَ وَلٰکِنْ اُوْحِیَ اِلَیَّ اَنْ سَبِّحْ

بِحَمْدِ رَبِّکَ وَکُنْ مِّنَ السّٰجِدِیْنَ وَاعْبُدْ رَبَّکَ حَتّٰے یَاتِیَکَ الْیَقِیْنُ.

(رواه فی شرح السنه)

(187/47) Jubair ibn Nufair relates from the Prophet ﷺ, by way of irsal[1], that he said: " It has not been revealed to me by Allah that I should hoard wealth and make buying and selling my profession, but it has been revealed to me that I should celebrate the praise of my Lord and be of those who prostrate before Him and keep obeying my Cherisher till the time of death."

(Sharah As Sunnah)

Commentary: Trade is not prohibited in Islam. On the other hand, a large part of the injunctions of the Shari'ah deal with it and other forms of monetary transactions. The Prophet ﷺ, too has praised to the traders highly who carry on their business honestly. But the special position occupied by the Prophet ﷺ and the nature of the mission entrused to him by Allah, demanded that he should not engage even in a legitimate profession like trade. Besides, Allah had relieved him of anxiety in this respect by endowing his heart with the virtues of contentment and total reliance upon His Providential care.

What the Prophet intends to convey here is that he has to apply himself single-mindedly to the tasks asssinged to him by Allah, it is not his business to carry on trade or to amass wealth.

Among the followers of the sacred Prophet ﷺ, also, it is the ideal state for those who choose for themselves a life of complete reliance upon Allah and are prepared to undergo cheerfully the trails and hardships that go with it. But for others, it is necessary to engage in some lawful economic activity in order to earn a living, particularly in the present times.

Preference Of Poverty

(۱۸۸/٤۸) عَنْ اَبِیْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَرَضَ عَلَیَّ رَبِّیْ لِیَجْعَلَ لِیْ بَطْحَاءَ مَکَّةَ ذَهَبًا فَقُلْتُ لَا یَارَبِّ وَلٰکِنْ اَشْبَعُ یَوْمًا وَاَجُوْعُ یَوْمًا فَاِذَا جُعْتُ تَضَرَّعْتُ اِلَیْکَ وَذَکَرْتُکَ وَاِذَا شَبِعْتُ حَمِدْتُکَ

1. Sometimes a Taba'ei relates a Tradition but does not mention the name of the companion through whom it had reached him. Such a Tradition is called Mursal and the act of relating it is called irsal.

وَشَكَرتُكَ. (رواه احمد والترمذى)

(188/48) It is related by Abu Umamah ﷺ that the Messenger of Allah ﷺ said: My Lord offered to make the valley of Makkah full of gold for me [if I wanted to be rich], but I reaplied, 'I do not want it [but prefer for myself such a state of want and poverty that] I may eat my fill one day and go without a meal on the other so that when I am hungry, I shall be humble to You, and when I am satisfied with food, I shall praise You and be grateful." (Musnad Ahmad and Tirmidhi)

Commentary: It shows that the Prophet had voluntarily chosen the state of poverty and starvation in which his whole life was spent.

Most Enviable Bondman

(١٨٩/٤٩) عَنْ اَبِىْ اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، قَالَ اَغْبَطُ اَوْلِيَائِىْ عِنْدِىْ لَمُؤْمِنٌ خَفِيْفُ الْحَاذِ ذُوْ حَظٍّ مِنَ الصَّلٰوةِ اَحْسَنَ عِبَادَةَ رَبِّهٖ وَاَطَاعَهُ فِى السِّرِّ وَكَانَ غَامِضًا فِى النَّاسِ لَا يُشَارُ اِلَيْهِ بِالْاَصَابِعِ وَكَانَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلٰى ذَالِكَ ثُمَّ نَقَدَ بِيَدِهٖ فَقَالَ عُجِّلَتْ مَنِيَّتُهُ قَلَّتْ بَوَاكِيْهِ قَلَّ تُرَاثُهُ.

(رواه احمد والترمذى وابن ماجه)

(189/49) It is related by Abu Umamah ﷺ that the Messenger of Allah ﷺ said: "Among my friends the most enviable, in my judgement, is the faithful Believer who is lightly burdened and has a large share in prayer, and worships the Lord well and with the awareness that is seeing, or is being seen by Him, and renders habitual obedience to Him, and does all this secretly and not in the open, and remains unknown to fame and the fingers are not stretched towards him, and whose sustenance is proportionate to his essential needs and he is contented with it." The Prophet ﷺ, then, snapped his fingers [as one does to express surprise at anything], and said: "Death comes soon to him and the women to mourn his loss are few and the lagacy left behind by him, also, is little."

(Musnad Ahmad, Tirmidhi and Ibn Majah)

Commentary: The above saying of the Prophet ﷺ means that though the states and circumstances of his friends and earnest bondsmen of the Lord were different, the most enviable life was of the Believr who had very few encumbrances but a special share in

prayer and other modes of worship and was so little known that when he moved about, people did not point out that such and such a man was coming and his daily bread was adequate for his needs and he was also satisfied with it and when the hours of his death struck, he just passed away without leaving behind disputes over the division of property or a host of mourners to grieve over his death.

Surely, the lives of such people are enviable and, indeed, there are such people in the world today.

Abu Darda's Reply To Wife

(١٩٠/٥٠) عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ قُلْتُ لِأَبِي الدَّرْدَاءِ مَالَكَ لَا تَطْلُبُ كَمَا يَطْلُبُ فُلَانٌ فَقَالَ إِنِّي سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ اَمَامَكُمْ عَقَبَةً كَئُوْدًا لَا يَجُوْزُهَا الْمُثْقِلُوْنَ فَاُحِبُّ اَنْ اَتَخَفَّفَ لِتِلْكَ الْعَقَبَةِ.

(رواه البيهقى فى شعب الايمان)

(190/50) Umm Darda رضى الله عنها, wife of Abu Darda ﷺ, related that [once] she said to her husband, "What is the matter? Why do you not make a request for wealth and position as such-and-such do?" Abu Darda replied, "I have heard the Messenger of Allah ﷺ say: 'Ahead of you lie a difficult valley which the heavily burdened shall not be able to cross easily'. So, I want to stay light for crossing the valley [and do not ask for wealth and position]." (Baihaqi)

Commentray: Conditions had improved so much during the last phase of the Prophet's ﷺ life, and, after him, during the days of the first four Caliphs ﷺ that goods used to come in from various sources and were distributed to the poor and those in want. In the same way, many people were appointed to public offices for which they recieved a suitable remunertion, and, thereby, it became possible for them to live comfortably. But, even at that time, some of the Companions ﷺ preferred a life of poverty for themselves and Abu Darda ﷺ was one of them. They believed that safety against the ordeals of the Judgement Day lay in taking as little a share in material comfort as possible and passing, somehow, the days allotted to them on earth. The Prophet ﷺ had told them that only those will cross the perilous valleys of the Hereafter safely

who are lightly burdened in the world while those who will load themselves to excess with worldly goods and connections shall experience much difficulty.

Death Of Poverty

(١٩١/٥١) عَنْ مَحْمُوْدِ بْنِ لَبِيْدٍ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِثْنَانِ يَكْرَهُهُمَا ابْنُ اٰدَمَ يَكْرَهُ الْمَوْتَ وَالْمَوْتُ خَيْرٌ لِّلْمُؤْمِنِ مِنَ الْفِتْنَةِ وَيَكْرِهُ قِلَّةَ الْمَالِ وَقِلَّةُ الْمَا لِ اَقَلُّ لِلْحِسَابِ. (رواه احمد)

(191/51) It is related by Muhammad bin Labeed that the Messenger of Allah ﷺ said: "There are two things a man dislikes [while there is a lot of good in them for him]: one is death, though death is better for a Believer than mischief, and the other is few possessions, though few possessions involves shorter and lighter [for him] Reckoning of the Hereafter.."

(Musnad Ahmad)

Commentary: Everyone fears death and poverty and wants to evade them, though death is a great blessing in the sense that when a person dies, he becomes safe from the faith-consuming mischiefs of the world and the want of worldly possessions is a great blessing because the poor and the indigent will have to render a very brief account on the Day of Judgement and they will quickly pass though the ordeal.

Sayings like these can be a souce of great relief to us when we are poverty-stricken or suffer a bereavement.

Most Beloved Of The Lord

(١٩٢/٥٢) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللهَ يُحِبُّ عَبْدَهُ الْمُؤمِنَ الْفَقِيْرَ الْمُتَعَفِّفَ اَبَا الْعِيَالِ. (رواه ابن ماجه)

(192/52) It is related by Imran ibn Husain that the Messenger of Allah ﷺ said: "Allah loves His believing slave who is poor and has a family to support and yet remains pious and right-minded (and does not earn unlawfully or tell anyone of his needs).

(Ibn Majah)

Commentary: One who keeps away from wrongful and prohibited actions in poverty and does not reveal his neediness to others is,

indeed, a very brave man and a dearly beloved bondsman of the Lord.

Were they who are caught in indigence and destitution and are spending their days in poverty to seek succour and derive a lesson from these Traditions of the Prophet and remain patient and contented at the life of want and privation decreed for them by Allah, as He had preferred for His loved one, the Prophet [Peace and Blessings of the Lord be upon him], the torments of neediness and starvation would, really, become a source of happiness and tranquillity to them.

Who Hide Their Hunger And Privation

(١٩٣/٥٣) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ جَاعَ اَوْ اِحْتَاجَ فَكَتَمَهُ النَّاسَ كَانَ حَقًّا عَلَى اللهِ عَزَّوَ جَلَّ اَنْ يَّرْزُقَهُ رِزْقَ سَنَةٍ مِّنْ حَلَالٍ. (رواه البيهقى فى شعب الايمان)

(193/53) It is related by Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ said: "Whoever is hungry or has any other special need and hides his hunger or need from others [i.e. does not solicit alms by disclosing his indigence to anyone], it is the responsibilty of Allah, the All-Powerful, to provide sustenance for him for a year through a lawful means." (Baihaqi)

Commentary: The phrase, "the responsibility of Allah", occuring in the above Tradition means that the Lord, by His Grace, has made it His usual practice, and anyone who puts it to test with an unflinching faith in His Promise and Beneficence will, Insha Allah, see it materialise with his own eyes.

ZUHD [ASCETICISM] AND ITS FRUITS

In the literal sense, zuhd means detachment from anything, while, in the Islamic usage, it means indifference to the joys and comforts of the world and withdrawal from a life of ease and plenty for the sake of the Hereafter. The Prophet ﷺ has, both by word and by deed, exhorted his followers to practise Zuhd and pointed out numerous benefits in it, both of this world and the next.

Beloved Of Both, Allah And Man

(١٩٤/٥٤) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ جَاءَ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللهِ دُلَّنِىْ عَلٰى عَمَلٍ اِذَا اَنَا عَمِلْتُهٗ اَحَبَّنِى اللهُ وَاَحَبَّنِى النَّاسُ قَالَ اِزْهَدْ فِى الدُّنْيَا يُحِبُّكَ اللهُ وَازْهَدْ فِىْ مَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ. (رواه الترمذى وابن ماجه)

(194/54) It is related by Sahl ibn S'ad that [once] a man came to the Prophet ﷺ and said, "O Messenger of Allah! Tell me something on doing which I may be loved by Allah as well as His bondsmen." The Prophet ﷺ said, "Cultivate detachment to the world and Allah will love you, and cultivae aloofness towards what people possess and men will begin to love you."
(Tirmidhi and Ibn Majah)

Commentary: Fundamentally, it is the attachment to worldly possessions which persuades a man to do things that make him unworthy of the love of Allah. The way to win the love of Allah, therefore, lies in self-denial. When the fondness for the material world will end, the heart will open up to Divine love and the bondsman will find it easy to submit to the will of Allah and to carry out His commands, and, thus, he will become the favourite of the Lord.

Likewise, when people will be convinced that he is not envious of their wealth nor has he any desire for worldly goods or position,

they will come to like him.

A Zahid (ascetic) is not a man who practises self-denial for the reason that he is not in a position to indulge in material enjoyment, but one who has a full opportunity to gratify his inclinations and desires and yet refuses to do so and cares nothing for worldly gain or comfort. It is reported about Abdullah ibn Mubarak that when someone called him a Zahid, he retorted, "Zahid was Umar ibn Aziz who, in spite of being the Caliph of the day, shunned personal gain and worldly pleasures."

On Keeping Company With Ascetics

(١٩٥/٥٥) عَنْ اَبِیْ هُرَيْرَةَ وَ اَبِیْ خَلَّادٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا رَأَيْتُمُ الْعَبْدَ يُعْطٰى زُهْدًا فِى الدُّنْيَا وَ قِلَّةَ مَنْطِقٍ فَاقْتَرِبُوْا مِنْهُ فَاِنَّهٗ يَلقَّى الْحِكْمَةَ (رواه البيهقى فى شعب الايمان)

(195/55) It is related by Abu Hurayrah ﷺ and Abu Khallad that the Messenger of Allah ﷺ said: "When you see a person whom Allah has endowed with Zuhd, [i.e., the quality of indifference and detachment to the world and taciturnity and he keeps his tongue safe from vain and foolish talk], seek his company and associate habitually with him because Allah has granted him wisdom." (Baihaqi)

Commentary: It means that he preceives the truth correctly and speaks only when it is proper and beneficial. His company has the touch of alchemy. About wisdom it has been said in the Qur'an.

وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا (البقرة ٢:٢٦٩)

He unto whom wisdom is given, he truly hath recieved abundant good.
(Al-Baqarah 2:269)

Ready Recompense

(١٩٦/٥٦) عَنْ اَبِیْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا زَهِدَ عَبْدٌ فِى الدُّنْيَا اِلَّا اَنْبَتَ اللهُ الْحِكْمَةَ فِى قَلْبِهٖ وَ اَنْطَقَ بِهَا لِسَانَهٗ وَ بَصَرَهٗ عَيْبَ الدُّنْيَا وَ دَاءَ هَا وَ اَخْرَجَهٗ مِنهَا سَالِمًا اِلٰى دَارِ السَّلَامِ (رواه البيهقى فى شعب الايمان)

(196/56) It is related by Abu Zarr Ghiffari ﷺ that the

Messenger of Allah ﷺ said: "The bondsman who practises Zuhd surely, Allah will cause wisdom to grow in his heart and to flow, also, from his tongue, and He will show him clearly the ills and evils of the world, and, then, their treatment, and make him reach Heaven by taking him safely out of the world."

(Baihaqi)

Commentary: From the preceding Tradition we had learnt that Allah would communicate wisdom to the bondsman who followed the path of Zuhd. In the above saying the same thing has been mentioned more explicitly. What has been said in it after the assurance that:

اَنْبَتَ اللهُ الْحِكْمَةَ فِىْ قَلْبِهٖ

"Allah will cause wisdom to grow in his heart",

is only in the nature of an elucidation.

It shows that the frist reward a person who practises ascetisism gets directly, in this world, is that the seed of wisdom and awareness is sown in his heart, and, then, as a result of it, wisdom begans to flow from his tongue and the ailments of the world are revealed to him distinctly, along with the ways of overcoming them. The other extraordinary recompense is that Allah picks him up from the world with his faith and piety unharmed and takes him to Paradise which is the home of eternal bliss.

Chosen Bondsmen

(١٩٧/٥٧) عَنْ مَعَاذِ بْنِ جَبَل اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَ بِهٖ اِلَى الْيَمَنِ قَالَ اِيَّاکَ وَالتَّنَعُّمَ فَاِنَّ عِبَادَ اللهِ لَيْسُوْا بِالْمُتَنَعِّمِيْنَ (رواه احمد)

(197/57) It is narrated by Ma'az ibn Jabal ﷺ that when the Messenger of Allah ﷺ sent him to Yemen, he gave him this advice. "O Ma'az", he said, "Avoid luxury. The chosen bondsmen of Allah are not ease-loving and self-indulgent."

(Musnad Ahmad)

Commentary: Though it is not forbidden to lead a life of ease and luxury, it does not befit the worthy bondsmen of the Lord. They would better abstain from it.

اَللّٰهُمَّ لَا عَيْشَ اِلَّا عَيْشَ الْاٰخِرَه

O Lord! There is no joy other then the joy of the Hereafter.

(١٩٨/٥٨) عَنِ ابْنِ مَسْعُوْدٍ قَالَ تَلا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "فَمَن يُّرِدِ اللهُ اَن يَّهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْاِسْلَامِ"۔ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنَّ النُّوْرَ اِذَا دَخَلَ الصَّدْرَ اِنْفَسَحَ فَقِيْلَ يَا رَسُوْلَ اللهِ هَلْ لِتِلْكَ مِنْ عَلَمٍ يُعْرَفُ بِهٖ قَالَ نَعَمْ اَلتَّجَا فِيْ مِنْ دَارِ الْغُرُوْرِ وَالْاِنَابَةُ اِلٰى دَارِ الْخُلُوْدِ وَالْاِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُوْلِهٖ (رواه البيهقى فى شعب الايمان)

(198/58) Narrates Abdullah ibn Mas'ood ﷺ that the Messenger of Allah ﷺ [once] recited the Qur'anic verse,

فَمَنْ يُّرِدِ اللهُ اَنْ يَّهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْاِسْلَام (الانعام ٦:١٢٥)

And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender. [Al-An'am 6:125]

And, then explaining it, he said, "When light enters the bosom, the bosom opens up." He was asked, "O Messenger of Allah! Is there a sign from which this state can be recognised?" "Yes", the Prophet replied. "To lose interest in the world, which is the place of deception, and to develop liking for the Hereafter, which is the permanent dwelling place, and to make ready for death before it comes [through earnest repentance, abstention from sin and abundance of prayers]." (Baihaqi)

Commentary: It denotes that when Allah decides to bestow the gift of distinctive servitude on a bondman, He produces in his heart a special light and a characteristic feeling of devoutness. His bosom, then, opens up for a life of submission. Detachment from the material world and solicitude for the Hereafter along with an ardent desire for the attainment of Paradise, become the distinguishing features of his existence from which it can be deduced that the Divine light had reached him and he had attained the cherished goal of Allah-realisation.

Righteousness Is Based On Belief And Zuhd

(١٩٩/٥٩) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اَوَّلُ صَلَاحِ هٰذِهِ الْاُمَّةِ الْيَقِيْنُ وَالزُّهْدُ وَاَوَّل فَسَادِ هَا الْبُخْلُ وَالْاَمَلُ (رواه البيهقى فى شعب الايمان)

(199/59) Amr ibn Shu'ayb said on the authority of his father that his grandfather reported the Prophet ﷺ as saying, "The first thing which affects the well-being of this people is firm belief and *Zuhd* (asceticism), and the first thing that affects its corruption is niggardliness and hope placed in the distant future (hope for long life). (Baihaqi)

Commentary: Two characteristics marked the righteousness and success of this people: belief and *Zuhd*. However, corruption will set in on this people with two characteristics: miserliness and a desire to live long in this world, and this will be followed by an unending sequence of evil and wickedness. Down fall of the people will then begin.

Scholars have explained that the word *belief* in this hadith means a firm belief that whatever one gets in this world and the happy or unfortunate life one lives is from Allah and it is His decree[1].

Zuhd, as we have stated before, means abstinence from the world and not regrding its good things as the objective.

The result of possessing belief and Zuhd is that the person does not lag behind in giving his life and possessions in the way of Allah. This is the key to progress of a Believer. However, when a Believer lacks these things and instead of Allah, he has faith in his weath and believes that his progress depends on his wealth then he will grow niggardly, surely. Similarly, when he lacks *Zuhd* and his objective is the world then he will cherish a long life. Obvioulsy, with these two evil characteristics, he will go on slumping down from his true position.

The Messenger of Allah ﷺ has, therefore, stressed that his people must develop the noble characteristics of belief and *Zuhd* and shun nigardliness and desire for long life or hope placed in the distant future.

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[1] The following supplications of the Messenger of Allah ﷺ refer to belief in this sense.

(i). اللهم انى اسئلک ایمانا دائما یباشر قلبی وقینا صادقا حتیٰ اعلم انه لا یصینی الا ما کتبت لی

(ii). اللهم اقسم لنا من الیقین ماتهون به علینا مصائب الدنیا

Islamic Asceticism

(٢٠٠/٦٠) عَنْ اَبِیْ ذَرٍّ عَنِ النَّبِیَ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ قَالَ الزَّهَادَةُ فِی الدُّنْیَا لَیْسَتْ بِتَحْرِیْمِ الْحَلَالِ وَلَا بِاِضَاعَةِ الْمَالِ وَلٰکِنَّ الزَّهَادَةَ فِی الدُّنْیَا اَنْ لَا تَکُوْنَ بِمَا فِیْ یَدَیْکَ اَوْثَقَ مِمَّا فِیْ یَدَیِ اللهِ وَاَنْ تَکُوْنَ فِیْ ثَوَابِ الْمُصِیْبَةِ اِذَا اَنْتَ اُصِبْتَ بِهَا اَرْغَبَ فِیْهَا لَوْ اَنَّهَا اُبْقِیَتْ لَکَ (رواہ الترمذی وابن ماجه)

(200/60) It is related by Abu Zarr Ghiffari ﷺ that the Prophet ﷺ said: "*Zuhd* in realation to the world and detachment from what it has to offer, [which is wholly a spiritual state], is not the name of making for yourself unlawful what is allowed and destroying your goods, but its real requirements that you place greater reliance upon what is with God and His control than upon what is with you and in your control. And when you undergo a disagreeable experience or suffer a calamity, the ardour and yearning for the reward of the Hereafter is greater than the wish that it may not have happened [to you] at all."

(Tirmidhi and Ibn Majah)

Commentary: A common misconception about Zuhd is that a man should deem all the good things of life forbidden to himself: he should neither eat delicious food nor drink cold water nor wear expensive clothes nor sleep on a soft bed, and if he received some money from anywhere, he should quickly part with it. The Holy Prophet ﷺ has removed the mistaken idea in the above Tradition by telling that *Zuhd* did not mean that one made unlawful for oneself the bodily pleasures Allah had declared as leginimate for his Bondsmen and did away with the money that might come to his hand but that a man should not rely upon what he possessed or controlled in this world, believing that it was wholly transitory and perishable, and put his trust in the hidden and everlasting treaures of the Almighty and in His providential care, and its other test and indication was that when a suffering or distress overtook him, the longing for the reward on it in the Hereafter was stronger than the wish that he would have been left untouched by it, i.e., instead of desiring that the misfortune had not reached him, he felt in his heart that the recompense he would recieve on it in the Hereafter would be thousand times better than the affliction had stayed away.

Such a state can, evidently, be attained only when the yearing for the joy of the Hereafter is greater than the desire of worldly comfort — and this is what Zuhd, basically, signifies.

It must, however, not be imagined that in place of comfort and well-being, people should wish and pray to Allah for pain and suffering in the present existence. A clear interdiction against it is contained in a number of Traditions. The Prophet ﷺ always exhorted the Companions ؓ to beseech Allah only for comfort and well-being and the same was his own practice.

The purport of Abu Zarr's report, thus, is not, at all, that the bondsman should long for grief or misfortune in the present world. What it simply shows is that when a loss or distress might befall him, he should, as a truthful Believer and a genuine ascetic, attach greater importance to the reward he was going to get on it in the future world than to the feeling that it should have not reached him at all. The difference between the two states needs to be understood clearly.

Prophet's Liking For Poverty

(٢٠١/٦١) عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اَللّٰهُمَّ اَحْيِنِيْ مِسْكِيْنًا وَ اَمِتْنِيْ مِسْكِيْنًا وَاحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسَاكِيْنِ

(رواه الترمذی والبیهقی فی شعب الایمان و رواه ابن ماجه عن ابی سعید)

(201/61) It is related by Anas ؓ that the Prophet ﷺ made this supplication: "O Allah! Keep me alive in the state of the indigence, and raise me from the world in the state of indigence, and let me be in the company of those that are indigent."

(Tirmidhi and Baihaqi)

Commentary: We have seen in the preceding pages that when Allah asked the Prophet ﷺ if the valley of Makkah be filled with gold for him, the Prophet ﷺ replied, "No, my Lord! What I like is that I may eat my fill on one day and go without a meal on the other."

The Prophet ﷺ had purposely chosen a life of poverty for himself which was also the inclination of his enlightened inner self. It is indisputable that no other pattern of living could be more suited to the lofty position he occupied and the noble task he had to

preform. Should the Lord grant contentment and submission to anyone, it is, generally, preferable for him from the viewpoint of Faith and the Hereafter to lead an existence of want and indigence instead of plenty and prosperity.

(٢٠٢/٦٢) عَنْ اَبِىْ هُرَيْرَةَ رَضِىَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اَللّٰهُمَّ اجْعَلْ رِزْقَ اٰلِ مُحَمَّدٍ قُوْتًا وَّ فِىْ رِوَايَةٍ كَفَافًا (رواه البخارى و مسلم)

(202/62) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ [often] used to pray: "O Allah! Bestow upon the dependants of Muhammad only as much of provision as is necessary to sustain life." (Bukhari and Muslim)

Commentary: In the literal sense, the word Aal [used in the above Tradition] means, household members also dependants, but in the present Tradition it, apparently, denotes the household members. Hence, we have, here, translated it as such.

Both *Quwat* and *Kafaf*, occuring in the original Arabic text, signify that the provision should be only as much as was necessary to keep the business of living going. It neither be so meagre as to make it difficult for the bondsman to attend to his duties due to hunger or mental distress or compel him to extend a begging hand before others nor so abundant that he may hoard and preserve it for future need.

Not Even Barely Bread

(٢٠٣/٦٣) عَنْ عَائِشَةَ رض قَالَتْ مَا شَبِعَ اٰلُ مُحَمَّدٍ مِنْ خُبْزِ الشَّعِيْرِ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتّٰى قُبِضَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (رواه البخارى و مسلم)

(203/63) It is related by Sayyidah Ayeshah رضى الله عنها, "The members of the Prophet's ﷺ household never ate even barley bread to their satisfaction for two consecutive days up to the time when he was taken in death." (Bukhari and Muslim)

Commentary: It shows that in the Prophet's ﷺ lifetime it never happened that his family would have eaten even barley bread to their satisfaction for two days consecutively. If they ate a full meal on one day they had to starve on the other.

(٢٠٤/٦٤) عَنْ سَعِيْدِ الْمَقْبُرِيِّ عَنْ اَبِيْ هُرَيْرَةَ اَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ اَيْدِيْهِمْ شَاةٌ مَّصْلِيَّةٌ فَدَعَوْهُ فَاَبٰى اَنْ يَّاكُلَ وَقَالَ خَرَجَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنْ خُبْزِ الشَّعِيْرِ (رواه البخارى)

(204/64) Sa'eed Maqburi narrates on the authority of Abu Hurayrah ﷺ that, once, he [Abu Hurairah] came across some people who had a roasted goat before them. They invited Abu Hurairah to join them but he declined, saying, "[what pleasure can this meal have for me when I know that] the Prophet departed from the world without ever having had a full meal of barley bread." (Bukhari.)

Unparalleled Persecution

(٢٠٥/٦٥) عَنْ اَنَسٍ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَقَدْ اُخِفْتُ فِي اللهِ وَمَا يُخَافُ اَحَدٌ وَلَقَدْ اُوْذِيْتُ فِي اللهِ وَمَا يُوْذٰى اَحَدٌ وَلَقَدْ اَتَتْ عَلَيَّ ثَلٰثُوْنَ مِنْ بَيْنِ لَيْلَةٍ وَ يَوْمٍ وَمَا لِيْ وَلِبَلَالٍ طَعَامٌ يَّاكُلُهُ ذُوْكَبِدٍ اِلَّا شَيْءٌ يُوَارِيْهِ اِبْطُ بَلَالٍ (رواه الترمذى)

(205/65) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "I was threatened in the path of Allah as no one had been threatened, and I was tortured in the path of Allah as no one had been tortured, and, once, thirty days and nights passed when there was nothing for me and Bilal to eat, which a living soul could, except, what Bilal had hidden under his armpit." (Timidhi)

Commentary: The Prophet ﷺ narrated this incident of his life to impress upon his followers that he had to endure unparalled pain and presecution in the cause of Faith but he cared nothing for the threats and extreme curelty of his enemies and discharged his duties with unswerving singleness of purpose. An instance of the privations he suffered was that once he had to go without food for a full month and ate nothing save what Bilal had concealed under his armpit.

Oven Not Lighted For Months

(٢٠٦/٦٦) عَنْ عَائِشَةَ اَنَّهَا قَالَتْ لِعُرْوَةَ ابْنَ اُخْتِيْ اِنْ كُنَّا لَنَنْظُرُ اِلَى الْهِلَالِ ثَلٰثَةَ اَهِلَّةٍ فِيْ شَهْرَيْنِ وَمَا اُوْقِدَتْ فِيْ اَبْيَاتِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَارٌ فَقُلْتُ مَا كَانَ يُعَيِّشُكُمْ قَالَتْ الْاَسْوَدَانِ التَّمْرُ وَالْمَاءُ اِلَّا اَنَّهُ قَدْ كَانَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جِيْرَانٌ مِّنَ الْاَنْصَارِ كَانَ لَهُمْ مَنَائِحُ وَكَانُوْا يَمْنَحُوْنَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَسْقِيْنَا (رواه البخاری و مسلم)

(206/66) It is narrated about Sayyidah Ayshah رضی الله عنها that she said to Urwah: "My nephew! We [the members of Prophet's ﷺ family] [spent our days thus that] sometimes we saw three successive moons [i.e., full two months elapsed] and the oven was not lit in houses." [Urwah relates that, upon it he asked], "How did you remain alive?" Ayshah رضی الله عنها replied, "[We lived] on dates and water. Indeed, there were a few *Ansar* neighbours of Prophet ﷺ who had some milch cattle. They sent him milk as a gift and he used to give some of it to us also."

(Bukhari and Muslim)

Commentary: They lived in such tight circumstances that the oven was not lit in their houses for two consecative months. They had nothing in their house to cook and lived on dates, water, and milk sent to them by their *Ansar* neighbors. (Ansar were the Muslims of Madinah who had welcomed the Prophet ﷺ and the Muslim emigrants of Makkah).

Continuous Hunger

(٢٠٧/٦٧) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَبِيْتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَاوِيًا هُوَ وَاَهْلُهُ لَا يَجِدُوْنَ عَشَاءً وَاِنَّمَا كَانَ عَشَاءُ هُمْ خُبْزُ الشَّعِيْرِ (رواه الترمذی)

(207/67) Abdullah bin Abbas رضي الله عنه narrates "Several nights were spent by the Prophet ﷺ in such a condition that he and the members of his family remained without a meal because they had nothing to eat in the night, and [when they ate], their dinner, generally, consisted of barley bread alone." (Tirmidhi)

The Prophet's Mail Was Mortgaged With A Jew

(٢٠٨/٦٨) عَنْ عَائِشَةَ قَالَتْ تُوُفِّيَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَدِرْعُهُ مَرْهُوْنَةٌ عِنْدَ يَهُوْدِيٍّ بِثَلٰثِيْنَ صَاعًا مِنْ شَعِيْرٍ (رواه البخارى)

(208/68) It is related by Sayyidah Ayshah رضى الله عنها, "The Messenger of Allah ﷺ died in such a state that his coat of mail was mortgaged with a jew for 30 Sa's of barley." (Bukahri.)

Commentary: According to the commentators, a Sa' is equal to about 3½ seers. Thus, 30 Sa's would make nearly 2½ maunds.

The object here is to show at what level of want and neediness the Prophet's ﷺ household subsisted, even during the last days of his life when almost the whole of Arabia had come under his sway.

The wisdom of borrowing from a Jew when there lived a number of Muslims in Madinah from whom such small loans could be taken at the time of need, perhaps, was that:

(i) The Prophet ﷺ did not want his friends and followers to know his need for, then, instead of lending the money [or any other commodity], they would have liked to give it as a gift and it would have imposed a burden upon them. Besides, to ask them for a loan in this way could have amounted to a request or solicitation.

(ii) The Prophet ﷺ wanted to avoid the smallest trace of suspicion that he desired a return, in any form, from those who had acquired the wealth of Faith through him.

(iii) Such transactions with non-Muslims would have led to the growth of friendly relations with them and paved the way for those people to know the Prophet ﷺ intimately and to observe his character and moral disposition from close quarters. They would, thus, have been enabled to reap the fruits of Faith and earn the countenance of the Lord. Results like that did ensue. It is, for instance, reported in *Mishkat,* on the authority of Imam Baihaqi's *Dalel-un-Nabuwat,* about a wealthy Jew of Madina that the Prophet ﷺ had borrowed some moeny from him. When he came to demand the payment of debt, the Prophet ﷺ expressed his inability as he had no money with him at that time but the Jew was adamant. He refused to go away without receiving the debt, and sat down and did not move from there till a whole day and a whole night passed, and the Prophet ﷺ, during that time, offered the prayers of

Zuhr, *'Asr*, *Maghrib* and *'Isha* in his presence. Some of the Companions ﷺ were greatly annoyed at it and they also secretly used threats to persuade the Jew to leave the place but when the Prophet ﷺ came to konw about it, he remarked, "I have been commanded by Allah that there should be no injustice and unfairness as regards a contract." On hearing it, the Companions ﷺ became silent. After some time the Jew said that, acutually, he had not come to demand the payment but wanted to see whether the Prophet ﷺ possessed the signs and qualities stated in the *Torah* about the messenger of Allah who was going to be raised up during the Last Phase and he had realised and become convinced that the sacred Prophet was the promised one. Upon it, the Jew recited the *Kalimah* and placing his entire wealth before the Prophet ﷺ said, "All of my goods are here. Now, decide about them according to your guidance and spend them in whatever way you like."[1]

Lying on a Mat

(٢٠٩/٦٩) عَنْ عُمَرَ قَالَ دَخَلْتُ عَلىٰ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاذَا هُوَ مُضْطَجِعٌ عَلىٰ رِمَالِ حَصِيْرٍ لَيْسَ بَيْنَهُ وَ بَيْنَهَ فِرَاشٌ قَدْ اَثَرَ الرِّمَالُ بِجَنْبِهٖ مُتَّكِئًا عَلىٰ وِسَادَةٍ مِنْ اَدَمٍ حَشْوُهَا لِيْفٌ قُلْتُ يَا رَسُوْلَ اللهِ اُدْعُ اللهَ فَلْيُوَسِّعْ عَلىٰ اُمَّتِكَ فَاِنَّ فَارِسَ وَالرُّوْمَ قَدْ وُسِّعَ عَلَيْهِمْ وَهُمْ لَا يَعْبُدُوْنَ اللهَ فَقَالَ اَوَفِىْ هٰذَا اَنْتَ يَا ابْنَ الْخَطَّابِ اُولٰئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِى الْحَيٰوةِ الدُّنْيَا وَ فِىْ رِوَايَةٍ اَمَا تَرْضىٰ اَنْ تَكُوْنَ لَهُمُ الدُّنْيَا وَلَنَا الْاٰخِرَةَ (رواه البخارى و مسلم)

(209/69) Narrates Umar ﷺ "I went to the Prophet ﷺ and saw that he was lying on a mat made of the leaves of the date-palm, and there was no bedding between him and the mat, and the texture of the mat had left deep marks on his body, and under his head was placed a leather pillow stuffed with the bark of the date-tree. On seeing it, I said, Messenger of Allah ﷺ! Pray to Allah to grant prosperity to your followers. He has bestowed riches upon the people of Rome and Persia even though they are not Believers." The Prophet ﷺ replied, "O son of Khattab! Do you also think like that? They are the peqple [who have been

❶ Mishkat: Baab Fil Ikhlaq-o-Shamail.

deprived of the blessings of the Hereafter owing to their heathenish and ungodly ways], and, hence, the comforts [Allah wanted to confer upon them] have been granted to them in this world." [In another version of the same Tradition it is said that the Prophet ﷺ replied, "O Umar! Do you not prefer that they took the joys of this world and we of the Hereafter]?"

(Bukhari and Muslim)

Commentary: It hurt Sayyidina Umar ؓ to see the Prophet ﷺ spending his days in conditions of suffering and poverty, and he, naturally, wished that Allah granted him prosperity so that he did not have to bear all that hardship. But since he knew that the Prophet ﷺ would not pray for wealth and worldly possessions for himself, he requested to supplicate Allah for his followers, and, at the same time, suggested that worldly riches were such an ordinary thing that Allah had bestowed them even upon in fidels like the Romans and Persians. Why would he, then not grant them to the Prophet's ﷺ followers if he prayed? The Prophet's ﷺ expressed surprise at it, and, by way of an admonition, said to Sayyidina Umar, "Are you still so unaware as to talk like that? With the pagans and the unbelievers like Romans and the Persians the matter is that they have no share in the life of the Hereafter which is what really counts. So, the joys and comforts Allah wanted to bestow upon them have been granted to them in the present existence. To be envious of their material pleasures is, therefore, unworthy of one who has realised the truth. You ought to be eager only for the Hereafter where you have to live forever. This world is but a temporary resting-place. Comfort or discomfort here has no meaning."

Sleeps on a Mat Like a Traveller

(۲۱۰/۷۰) عَنِ ابْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَامَ عَلٰى حَصِيْرٍ فَقَامَ وَقَدْ اَثَّرَ فِيْ جَسَدِهٖ فَقَالَ ابْنُ مَسْعُوْدٍ يَا رَسُوْلَ اللهِ لَوْاَمَرْتَنَا اَنْ نَبْسُطَ لَكَ وَنَعْمَلَ فَقَالَ مَالِيْ وَ لِلدُّنْيَا وَمَا اَنَا وَالدُّنْيَا اِلَّا كَرَاكِبٍ اِسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا (رواه احمد والترمذى وابن ماجه)

(210/70) Abdullah ibn Mas'ood ؓ related to us that the Prophet ﷺ [once] slept on a mat of date-palm leaves, [and]

when he got up the marks of the mat could be seen on his body. Upon it, he said, "Messenger of Allah ﷺ! If you allow, I can arrange for a bed." The Prophet ﷺ replied, "What have I to do with the comforts of this world? I am not connected with the world more than the traveller who sits, for a short while, under the shade of a tree, and, then, gets up and leaves for his destination." (Musnad Ahmad, Tirmidhi and Ibn Majah)

Commentary: The substance of the above saying is that the position of th Prophet ﷺ as regards the world was like that of the traveller who did not deem it necessary to make arrangements for his comfort during the brief halt he made under the shade of a tree and had no other worry than to reach his destination. In fact, the condition of anyone to whom the reality of this world and of the Hereafter becomes evident cannot be different. To plan and prepare, on a larger scale, for bodily ease and enjoyment for the temporary stay here in this world will appear to him to be utterly foolish and purposeless.

Weath Is A Blessing If......

As we have pointed out already, only the wealth which breeds Allah-forgetfulness and indifference towards future existence is bad and perncious, but if a man, by the grace of Allah, makes his worldly possessions a means of seeking the good pleausre of the Lord and gaining the entry into Paradise, these are a great blessing and a divine gift. The Traditions we are now going to discuss deal with the same truth.

(٢١١/٧١) عَنْ رَجُلٍ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنَّا فِيْ مَجْلِسٍ فَطَلَعَ عَلَيْنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى رَاسِهِ اَثَرُمَاءٍ فَقُلْنَا يَا رَسُوْلَ اللهِ نَرَاكَ طَيِّبَ النَّفْسِ قَالَ اَجَلْ قَالَ ثُمَّ خَاضَ الْقَوْمُ فِيْ ذِكْرِ الْغِنٰى فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا بَاسَ بِالْغِنٰى لِمَنِ اتَّقَى اللهَ عَزَّوَ جَلَّ وَالصِّحَّةُ لِمَنِ التَّقٰى خَيْرٌ مِّنَ الْغِنٰى وَطِيْبُ النَّفْسِ مِنَ النَّعِيْمِ (رواه احمد)

(211/71) A Companion of the Prophet ﷺ has related "A few of us were sitting together and the Messeger of Allah ﷺ came. There was a trace of water on his head [i.e., it appeared that he

had just taken a bath]. So, one of us said, 'O Messengr of Allah! We feel you are in very good spirits at the moment.' 'Yes, by the grace of Allah, it is so', the Prophet replied. We, then, began to talk about weatlh [i.e., weather it was good or bad, and harmful or beneficial for the Hereafter to possess it]. The Prophet, thereupon, remarked, 'There is no harm in being rich for one who fears Allah, and for the virtuous good health is better than wealth, and tranquillity of the heart, too, is a Divine favour [for which one should grateful to the Lord].' (Musnad-Ahmad)

Commentary: It denoes that if material prosperity is accompanied by righteouseness and the fear of Allah and willing obsevance of His commands, it is not harmful for Faith. On the contarary, with Allah's favour, worldly possessions, in that case can be a source of spiritual advancement and elevation of ranks in the Hereafter. For example, the wealth of Sayyidina Uthman ﵁, which he spent freely in the way of Allah, had a good deal of share in his spiritual eminence. It was on such occassions that choicest tidings about him were given by the Prophet ﷺ. It is, however, evident that piety does not, generally, go with wealth. In a majority of cases the wealthy go on the wrong track.

(٢١٢/٧٢) عَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ (رواه مسلم)

(212/72) It is related by Sa'd ﵁ that the Messenger of Allah ﷺ said: "Allah loves the pious rich man who [in spite of his piety and wealth] is inconspicuous. (Muslim)

Commentary: The word 'inconspicuous' here denotes a person about whom it is, generally not known that besides being rich he is also pious and pure in heart. The bondsman is whom all the three qualities are present — that is, he is rich, pious and unkown to fame — at the same time, is a favourite of the Lord.

Obtaining Wealth For Virtuous Ends

(٢١٣/٧٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ طَلَبَ الدُّنْيَا حَلَالاً اِسْتِعْفَافاً عَنِ الْمَسْئَلَةِ وَ سَعْيًا عَلٰى اَهْلِهٖ وَتَعَطُّفًا عَلٰى جَارِهٖ لَقِىَ

اللهَ تَعَالىٰ يَوْمَ الْقِيٰمَةِ وَوَجْهُهُ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَمَنْ طَلَبَ الدُّنْيَا حَلَالاً مُكَاثِرًا مُفَاخِراً مُرَائِيًا لَقِيَ اللهَ تَعَالىٰ وَهُوَ عَلَيْهِ غَضْبَانُ

(رواه البيهقي في شعب الايمان و ابونعيم في الحلية)

(213/73) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whoever seeks to obtain wealth by legitimate means [and] with the object that he may not have to beg from others and can provide his depandants with the necessities and pleasant conditions of life, as well as lend a helping hand to neighbours will appear before Allah, on the Day of Judgement, in such glory that his face will be radiant like a full moon. And whoever seeks, through by legitimate means, to obtain wealth with the object that he may become very rich and can give himself freely before others and be able to practice liberality in order to win the admiration of men will appear before Allah in such a state that He will be severely displeased with him."

(Baihaqi)

Commentary: It shows that the earning of wealth by lawful means and for a worthy purpose is not only permissible but a virtue of such a high order that there will be a special favour of the Lord on him on the Judgement Day due to which his face will shine like the full moon. But if the aim and purpose of obtaining wealth may only be to become rich and important and to make an ostentatious display of one's prosperity, even if it is earned fairly and honestly, it will be so sinful that God will be very angry with such a bondsman on the Day of Requital. Ill-gotten wealth, in any case, is a curse of the highest degree.

(٢١٤/٧٤) عَنْ اَبِىْ كَبْشَةَ الْاَنْمَارِىْ اَنَّهُ سَمِعَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ ثَلٰثٌ اُقْسِمُ عَلَيْهِنَّ وَاُحَدِّثُكُمْ حَدِيْثًا فَاحْفَظُوْهُ فَاَمَّا الَّذِىْ اُقْسِمُ عَلَيْهِنَّ فَاِنَّهُ مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ وَلَا ظُلِمَ عَبْدٌ مَظْلِمَةً صَبَرَ عَلَيْهَا اِلَّا زَادَهُ اللهُ بِهَا عِزًّا وَلَا فَتَحَ عَبْدٌ بَابَ مَسْئَلَةٍ اِلَّا فَتَحَ اللهُ عَلَيْهَا بَابَ فَقْرٍ وَاَمَّا الَّذِىْ اُحَدِّثُكُمْ فَاحْفَظُوْهُ فَقَالَ اِنَّمَا الدُّنْيَا لِاَ رْبَعَةِ نَفَرٍ عَبْدٍ رَزَقَهُ اللهُ مَالًا وَ عِلْمًا فَهُوَ يَتَّقِىْ فِيْهِ رَبَّهُ وَ يَصِلُ رَحِمَهُ وَ يَعْمَلُ لِلّٰهِ فِيْهِ بِحَقِّهِ فَهٰذَا بِاَفْضَلِ الْمَنَازِلِ وَعَبْدٍ رَزَقَهُ اللهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النِّيَّةِ يَقُوْلُ لَوْ اَنَّ لِىْ

مَالًا لَعَمِلْتُ بِعَمَلِ فُلَانٍ فَاجْرُ هُمَا سَوَاءٌ وَعَبْدٍ رَزَقَهُ اللهُ مَالًا وَّلَمْ يَرْزُقْهُ عِلْمًا، فَهُوَ يَتَخَبَّطُ فِيْ مَالِهِ لِغَيْرِ عِلْمٍ لَا يَتَّقِى فِيْهِ رَبَّهُ وَلَا يَصِلُ فِيْهِ رَحِمَهُ وَلَا يَعْمَلُ فِيْهِ بِحَقٍّ فَهٰذَا بِاَخْبَثِ الْمَنَازِلِ وَعَبْدٍ لَمْ يَرْزُقْهُ اللهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُوْلُ لَوْ اَنَّ لِيْ مَالًا لَعَمِلْتُ فِيْهِ بِعَمَلِ فُلَانٍ فَهُوَ نِيَّتُهُ وَوِزْرُهُمَا سَوَاءٌ (رواه الترمذى)

(214/74) It is related by Abu Kabshah el-Anmari that he heard the Messenger of Allah ﷺ say: "There are three things which I swear to be true and, in addition to them, there is another thing which I want to tell you. So, remember it. The three things which I swear to be true are: (i) No one will become poor by spending in the way of Allah [i.e., Allah will bestow prosperity on him and multiply his wealth]; (ii) When a man is wronged and he remains patient, Allah will raise him esteem in return for it [i.e., when a wrong is prepetrated on a person and he bears it patiently, Allah will cause an increase in his high rank and good reputation]; and (iii) No one will open the door of begging but Allah will open the door of poverty for him [i.e., whoever will make it his habit to extend a begging hand toward others will be condemned to want and indigence by Allah].The thing that I want to tell you and which you should remember, apart from these, is that there are four types of men in this world. (i) One whom Allah has granted wealth as well as the knowledge of the correct way of life and he fears Allah in the expenditure and utilisation of his wealth and shows kindness to relatives by means of it and spends it in the way it ought to be done for the good pleasure of the Lord. This person is of the highest station. (ii) The slave whom Allah has endowed with correct knowledge [and the right spirit] but was not given wealth; his intention is sound and he [honestly] feels and says that if he had wealth, he, too, would spend and utilise it as virtuous man does. The recompense of both these men is equal [i.e., people of the second catagory will be rewarded in the same way as those of the first due to the purity of their intention]. (iii) The slave whom Allah has given wealth but not the knwoledge [and spirit] of using and spending it properly; he spends his wealth foolishly and in wrong ways and without the fear of Allah, and does not show kindness to relatives through his wordly possessions nor spends as he ought to spend. These are the worst kind of men.

(iv) The slave whom Allah gave neither wealth nor right knowledge [and spirit]; he says that if they had weatlh, he, too, would spend it as one wasteful and self-indulgent man does. Such is their intention and the sin of both these types of men is equal [i.e., the fault of the people of the last catagory will be identical, due to their evil intention, to what is of the poeple belonging to the third catagory owing to their misdeeds].

(Tirmidhi)

Commentary: The meaning of the above Tradition has been explained in the course of the translation. It is, however, necessary to bear in mind that the intention of evil conduct which has been condemned here as equivalent to the evil conduct itself belongs to the class of resolve and determination, i.e., the bondsman may be eager and bent upon committing a sin but cannot do so owing to an incapability or lack of opportunity. When the intention of a person is of that degree, it will amount to the commission of the sin and will be deserving of punishment in the same way as the transgression upon which his heart is set.

It is Istedraj

(٢١٥/٧٥) عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا رَأَيْتَ اللهَ عَزَّوَجَلَّ يُعْطِى الْعَبْدَ عَلىٰ مَعَاصِيْهِ مَايُحِبُّ فَاِنَّمَا هُوَ اِسْتَدْرَاجٌ ثُمَّ تَلا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْئٍ حَتّٰى اِذَا فَرِحُوْا بِمَا اُوْتُوْا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُبْلِسُوْنَ (رواه احمد)

(215/75) It is related by Uqbah ibn 'Amir ﷺ that the Messenger of Allah ﷺ said: "When you see that Allah confers His favour upon someone who desires it [like wealth, honour and comfort] in spite of his evil conduct, know that, for him, it is Istidraj.[1] After saying that, the Prophet ﷺ recited the following verse of the Qur'an:

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْئٍ حَتّٰى اِذَا فَرِحُوْا بِمَا اُوْتُوْا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُبْلِسُوْنَ (الانعام ٦:٤٤)

Then, when they forgot that where of they had been reminded. We opened unto them the gates of all things till, even as they

[1]. A trail prescribed by Allah for testing the faith of His servants.

were rejoicing in that which they were given, We seized them unawares, and lo, they were dumbfounded. [Al-An'am 6:44]

(Musnad-Ahmad)

Commentary: *Istidraj* is among the laws of Allah that are operative in the world and according to it He directs the affairs of individuals and communities. It denotes that when a defiant person (or group) exceeds the limits of intransigence, Allah, out of extreme displeasure, occasionally, gives him rope, and the door of boons blessings is opened for him so that he may go ahead with sinfulness, and, then, receive the severest chastisement. In the usage of Islam, it is called *Istidraj*.

The above Tradition, thus, tells us that if we see a person or group of persons that has completely forgotten Allah and their life is soaked in sensuality and wickedness and yet various Divine favours are being conferred upon them and they enjoy all the pleasant conditions of life then we should not be misled into believing that Allah is bestowing His blessings upon them as a mark of good pleasure. He is only giving them a free scope, and their consequences will be terrible.

Do Not Be Envious of The Prosperity of An Evil Doer

(٢١٦/٧٦) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تَغْبِطَنَّ فَاجِرًا بِنِعْمَةٍ فَاِنَّکَ لَا تَدْرِیْ مَا هُوَ لَاقٍ بَعْدَ مَوْتِهٖ اِنَّ لَهٗ عِنْدَ اللهِ قَاتِلًا لَا يَمُوْتُ يَعْنِي النَّارَ (رواه البغوی فی شرح السنة)

(216/76) Abu Hurayrah ﷺ relates that the Messenger of Allah ﷺ said: "You should never be envious of an evil-doer [an infidel or a pervert] because of a blessing or prosperity. You do not know what suffering he is going to endure after death. At Allah's place [i.e., in the Hereafter] there is a killer for him that will not die." [The narrator, Abdullah ibn Abi Maryam who related it, on the authority of the Abu Hurayrah, says that] "by 'killer' the Prophet meant the Fire of Hell [i.e., the evil-doer is going to live in Hell forever]. [To be envious of such a man is rank foolishness and ignorance]." (Baghwi)

Commentary: Often when a truthful Believer, who is spending his

days in pain and poverty, sees some wicked and godless person surrounded with comfort and luxuries, the devil puts various doubts into his heart, or, at least, he begins to feel envious of his happy circumstances. But it is the height of ingratitude to Allah. The Prophet ﷺ is this Tradition, has warned that no believing person should grudge the shortlived happiness and prosperity of those who are devoid of the blessing of Faith and good-doing because, after all, they are going to undergo the torment of Fire in the Hereafter. If the bitter end which is awaiting those unfortunate men can be known, the material comfort and physical pleasures they are enjoying will appear to be no better than the special consideration that is shown to those who are sentenced to death a few days before their execution. This, excatly, is the natue of the propsperity and bodily enjoyment of the rebels against Allah in the sight of the bondsmen who are blesed with faith in the reality of the Hereafter, as related by the Prophet عليهم السلام. They do not view with envy their wealth and comfort but are thankful to Allah that by endowing them with Faith He has saved them from the frightful chastisement that is in store for the impudent slaves of the flesh.

The humble writer has known faithful bondsmen who, on seeing godless men of the world, spontaneously recited supplication of gratitude and thankfulness of the Lord the scared Prophet ﷺ used to make when he saw anyone in distress:

Praise be to Who has saved me from that with which He hath afflicted thee, and made me better than many of His creatures.	اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاکَ بِهٖ وَفَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا

Consider No One Lowly Because Of Poverty

(٢١٧/٧٧) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ مَرَّ رَجُلٌ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِرَجُلٍ عِنْدَهٗ جَالِسٌ مَارَأْيُکَ فِىْ هٰذَا؟ فَقَالَ رَجُلٌ مِنْ اَشْرَافِ النَّاسِ هٰذَا وَاللّٰهِ حَرِىٌّ اِنْ خَطَبَ اَنْ يُّنْكَحَ وَاِنْ شَفَعَ اَنْ يُشَفَّعَ، قَالَ فَسَكَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ مَا رَأْيُکَ فِيْ هٰذَا؟ فَقَالَ يَا رَسُوْلَ اللهِ هٰذَا رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِيْنَ، هٰذَا حَرِيٌّ إِنْ خَطَبَ اَنْ لَا يُنْكَحَ وَإِنْ شَفَعَ اَنْ لَا يُشَفَّعَ وَإِنْ قَالَ اَنْ لَا يُسْمَعَ لِقَوْلِهٖ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ هٰذَا خَيْرٌ مِّنْ مِلْأِ الْاَرْضِ مِثْلِ هٰذَا

(رواه البخاری و مسلم)

(217/77) Sahl bin Sa'ad ﷺ narrated that once a person [who, perhaps, came from the class of the rich and the distinguished] passed in front of the Prophet ﷺ. [On seeing him], the Prophet ﷺ asked one of those who were sitting with him at that time what he thought of him. He replied, "He is one of the most respectable men. Such is his eminence that if he makes an offer of marriage to the daughter of any family, it will be accepted and she will be married to him, and if he makes a recommendation in any matter, it will be granted." At this reply, the Prophet ﷺ kept quiet and did not say anything. After some time, another bondsman of the Lord passed by and the Prophet ﷺ asked the some person again, "What do you think of Him?" He replied, "O Messenger of Allah! He is one of the weak and indigent Muslims. He is such a man that if he makes own offer of marriage anywhere, it will be rejected, and if he makes a recommendation in any matter, it will be turned down, and if he wants to say any thing, it will not be heard." The Prophet ﷺ, thereupon, said, "This man is better than a whole world full of men like the other." (Bukari and Muslim)

Commentary: Generally, material prosperity and worldly emnience are considered to be the criterion of greatness and people are impressed by them while those who are not rich and influential are looked down upon as lowly however good and noble they may be from the moral and spiritual point of view. The above saying is aimed at removing the folly.

It is quite possible that the person who was sitting with the Prophet ﷺ and with whom he was talking, at that time, was, also, a victim of it and the Prophet ﷺ spoke to him in that manner to correct him.

Commentators have opined and the words of the Tradition also show that both the persons who passed by were Muslims but with the difference that the one to went past first was superior in wealth and position but inferior in faith and piety while the other was

superior in faith and piety but inferior financially and in social rank. It was because of it that the Prophet ﷺ remarked that if the likes of the first mentioned were so numerous that the earth was filled with them, the poor and the needy bondsman who passed later would by himself be better and nobler than the whole of them.

(۲۱۸/۷۸) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رُبَّ اَشْعَثَ اَغْبَرَ مَدْفُوْعٍ بِالْاَبْوَابِ لَوْ اَقْسَمَ عَلَى اللهِ لَاَبَرَّهُ (رواه مسلم)

(218/78) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Many among those whose hair are dishevelled and bodies covered with dust and who are pushed away from the door [due to their apparent wretchedness occupy such a lofty place in the sight of the Lord] that if they vow in the name of Allah, He surely, will fulfil the vow." (Muslim)

Commentary: It shows that no one should be scorned at or rejected as inferior because of his unkempt and unitdy condition. Some of them attain a position of such nearness and preference with the Lord, by effacing themselves for His sake, that if, relying upon Him, they swear about a thing that it will or will not be that way, Allah does not put them to shame and makes it happen accordingly.

It is worth remembering that the object of the above Tradition is not to encourage squalor and untidiness, as some people imagine. From the Prophet's ﷺ sayings and other biographical accounts it is clear that he, generally, like to be near and clean and advised others, also, not to be dirty and ill-clad. When he saw anyone going to the extreme of self-denial and wearing dirty and tattered cloths and caring nothing for his appearance, he reproved him sternly. This Tradition is intended merely to give a warning advice to those who regard the poor and destitute bondsmen of the Lord as despicable and do not want to mix with them due to self-conceit.

Blessedness Of The Weak And Indigent

(٢١٩/٧٩) عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ رَاٰى سَعْدٌ اَنَّ لَهُ فَضْلًا عَلٰى مَنْ دُوْنَهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ تُنْصَرُوْنَ وَ تُرْزَقُوْنَ اِلَّا بِضُعَفَائِكُمْ

(رواه البخاری)

(219/79) Mus'ab ibn Sa'd relates "My father, Sa'ad, thought that [because of the exceptional qualities of courage, generosity and wisdom Allah had endowed him with] he was of a higher rank [than the weak and indigent Muslims who were inferior to him in those respects]. Thus, [in order to cure him of this failing] the Prophet ﷺ [said to him], 'The help that comes to you from Allah and the favours you receive [are not due to your own virtues or capabilities] but to the prayers and auspiciousness of such among you as are weak and poor'." (Bukhari and Muslim)

Commentary: Sayyidina Sa'd's assumption was a kind of vanity and in order to remove which, the Prophet ﷺ told him that it was because of the prayers and blessedness of those whom he considered mean and of less value that Allah was bestowing upon him all those things of which he was proud. Even, today, people like us who have been faovoured with certain capabilities by Allah and are also rendering some service in the cause of Faith suffer from the same weakness.

In another version of the above Tradition, reproduced in *Nasai*, the Prophet ﷺ is reported to have observed:

Allah helps this [the Muslim} community by reason of the prayers, supplications and earnestness of the weaker sections of it."	اِنَّمَا يَنْصُرُ اللّٰهُ هٰذِهِ الْاُمَّةَ بِضَعِيْفِهِمْ بِدَعْوَتِهِمْ وَصَلٰوتِهِمْ وَ اِخْلَاصِهِمْ

Look at An Inferior Not at A Superior

(٢٢٠/٨٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا نَظَرَ اَحَدُكُمْ اِلٰى مَنْ فُضِّلَ عَلَيْهِ فِى الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ اِلٰى مَنْ هُوَ اَسْفَلُ مِنْهُ

(رواه بخاری و مسلم)

(220/80) It is related by Abu Hurayrah ؓ that the Messeger of Allah ﷺ said: "Whenever anyone of you sees a person who is better than him in wealth and in face and figure, [and due to it,

jealousy is aroused in his heart], he should look at someone who is inferior to him in these respects [so that instead of being envious he should learn to be patient and grateful]."

(Bukhari and Muslim)

Commentary: It is a common weakness with us that when we see anyone in a better position than ourselves we feel jealous of him and look grudgingly at his affluence and other opportunities. In this Tradition it has been prescribed as a cure for this spiritual malady that on such an occasion we should think of those who are interior to us in these respcets and instead of bearing a grievance against fate, be grateful to Allah that He made us better than so many of His bondsmen.

(٢٢١/٨١) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ خَصْلَتَانِ مَنْ كَانَتَا فِيْهِ كَتَبَهُ اللهُ شَاكِراً صَابِراً مَنْ نَظَرَ فِيْ دِيْنِهٖ اِلٰى مَنْ هُوَ فَوْقَهٗ فَاقْتَدٰى بِهٖ وَنَظَرَ فِيْ دُنْيَاهُ اِلٰى مَنْ هُوَ دُوْنَهٗ فَحَمِدَ اللهَ عَلٰى مَا فَضَّلَهُ اللهُ عَلَيْهِ كَتَبَهُ اللهُ شَاكِراً صَابِراً وَمَنْ نَظَرَ فِيْ دِيْنِهٖ اِلٰى مَنْ هُوَ دُوْنَهٗ وَ نَظَرَ فِيْ دُنْيَاهُ اِلٰى مَنْ هُوَ فَوْقَهٗ فَاَسِفَ عَلٰى مَا فَاتَهٗ مِنْهُ لَمْ يَكْتُبْهُ اللهُ شَاكِراً وَلَا صَابِراً (رواه الترمذى)

(221/81) 'Amr ibn Shu'ayb narrates on the authority of his father, Shu'ayb, and he on the authority of his grandfather, 'Abdullah ibn 'Amr ibn al'Aas ﷺ, that the Messenger of Allah ﷺ said: "Whoever will possess these two qualities Allah will write him down as among those that are patient and grateful. [The two qualities are that] in religious matters he habitually looks at those who are better than him and tries to emulate their example, and in worldly matters he habitually looks at the needy and distressed who are inferior to him materially and feels thankful to Allah that, by His grace, He has granted more of worldly blessings to him than to those bondsmen. And whose condition is such that in religious matters he habitually looks at those who are inferior to him, and in worldly matters at those who are superior to him and feels sorrow and resentment at the material comforts and pleasures that have been withheld from him, he will not be written down by Allah as among those that are patient and grateful."

(Tirmidhi)

Commentary: Gratitude and patient preserverance are the two aspects of devoutness which lead to the perfection of Faith when they come together in anyone. The way to cultivate thee qualities, and their test, is that the bondsman should, customarily, look at those, in religious matters, who are better than him [in Faith, action and moral virtues] and follow their example, and, in worldly matters, at those who are inferior to him from the material point of view and, believing that the superiority he enjoys over them in the sphere of comforts and attainments is solely due to Allah's favour, feel sincerely thankful to his Lord and Master.

Virtuous Life

(٢٢٢/٨٢) عَنْ اَبِىْ بَكْرَةَ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللهِ اَىُّ النَّاسِ خَيْرٌ قَالَ مَنْ طَالَ عُمُرُهٗ وَحَسُنَ عَمَلُهٗ قَالَ اَىُّ النَّاسِ شَرٌّ؟ قَالَ مَنْ طَالَ عُمُرُهٗ وَسَاءَ عَمَلُهٗ

(رواه احمد)

(222/82) Abu Bakr ﷺ narrates that someone said to the Prophet ﷺ, "O Messneger of Allah! Who is better among men [i.e., what kind of a man will be successful in the Hereafter]?" The Prophet ﷺ replied, "He who lived long and did good deeds." The same person, then, asked, "Who is bad to a greater degree among men [i.e., what kind of a man will be a loser in the Hereafter]?" The Prophet ﷺ replied, "He who lived long and did evil deeds." (Musnad-i-Ahmad)

Commentary: The longer a person who leads a virtuous life lives, the more will he develop to a higher religious state. In a similar way, the bondsman whose deeds are such as to make him removed from Allah will go on incurring His displeasure as he continues to live.

(٢٢٣/٨٣) عَنْ عُبَيْدِ بْنِ خَالِدٍ اَنَّ النَّبِىَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اٰخىٰ بَيْنَ رَجُلَيْنِ فَقُتِلَ اَحَدُهُمَا فِىْ سَبِيْلِ اللهِ ثُمَّ مَاتَ الْاٰخَرُ بَعْدَهٗ بِجُمْعَةٍ اَوْ نَحْوِهَا فَصَلُّوْا عَلَيْهِ فَقَالَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَاقُلْتُمْ؟ قَالُوْا دَعَوْنَا اللهَ اَنْ يَّغْفِرَلَهٗ وَيَرْحَمَهٗ وَيُلْحِقَهٗ بِصَاحِبِهٖ فَقَالَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاَيْنَ صَلٰوتُهٗ وَعَمَلُهٗ بَعْدَ عَمَلِهٖ اَوْ قَالَ صِيَامُهٗ بَعْدَ صِيَامِهٖ لَمَا بَيْنَهُمَا اَبْعَدُ مِمَّا بَيْنَ السَّمَاءِ وَالْاَرْضِ

(رواه ابو داؤد والنسائى)

(223/83) Ubayd ibn Khalid narrates that once the Prophet ﷺ established "brotherly relationship" between two persons [i.e., declared them to be brothers according to the custom of the age]. It so happened, soon afterwards, that one of them was martyred in *Jihad* and the other, too, died after a week of that. The Companions ﷺ offered the funeral prayers at the latter's death. The Prophet ﷺ, then, asked the Companions ﷺ who had observed the burial service, "What did you say [in the funeral prayer?" The Companions ﷺ replied, "We prayed that Allah may forgive his sins and have mercy on him and make him join his brother [so that they may live toghether in Heaven as they did in the world]". On hearing it, the Prophet ﷺ remarked, "And where did the prayers go which he offered after the prayers of the martyred brother? And where did the good deeds go that he performed after the good deeds of the martyed brother?" [Or, the Prophet ﷺ said something to the effect that where did the fasts go that he kept after the fasts of his martyred brother?" [The narrator is not sure whether the Prophet ﷺ mentioned, 'good deeds, after 'prayers' or 'fasts']. The Prophet ﷺ, then, said, "The difference between the stations of the two is even greater than that between the heavens and the earth."

(Abu Dawood and Nasai)

Commentary: The Companions ﷺ considered the brother who had died later to be of a lower rank than the one who had attained martyrdom in *Jihad*, and, that was why, they prayed that Allah might join him with the martyred brother in Heaven. But the Prophet ﷺ told them that it was just the opposite of it and the brother who had died a natural death had gained a much more elevated position owing to the supplications he had offered, the fasts he had kept and the other good deeds he had performed after the martyrdom of his brother.

To lay down one's life in the path of Allah is, doubtlessly, an act of a very high order but the advance and improvement effected through prayer, fasting and other virtuous deeds, provided that these are endued with earnestness, is also unlimited.

Besides, since the brother who died later was also a soldier of Allah, ever-willing to sacrifice his life in His path, he, too, had, because of the purity of his intention and eagernesss for

martyrdom, attained the state of martyrdom though he had died on his bed, and the acts of worship and other good deeds he had performed after the death of his martyred brother had produced such an elevation in his ranks that the sacred Prophet described the difference between their stations in the Hereafter to be even greater than between the earth and the sky.

(٢٢٤/٨٤) عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ اَنَّ نَفَراً مِنْ بَنِیْ عُذْرَةَ ثَلٰثَةً اتَوُ النَّبِیَّ صَلَّی اللهُ عَلَيْهِ وَسَلَّمَ فَاسْلَمُوْا فَقَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّكْفِلُنِيْهِمْ؟ قَالَ طَلْحَةُ اَنَا، فَكَانُوْاعِنْدَهُ فَبَعَثَ النَّبِیُّ صَلَّی اللهُ عَلَيْهِ وَسَلَّمَ بَعْثًا فَخَرَجَ فِيْهِ اَحَدُهُمْ فَاسْتَشْهَدَ ثُمَّ بَعَثَ بَعْثًا فَخَرَجَ فِيْهِ الْاٰخَرُ فَاسْتَشْهَدَ ثُمَّ مَاتَ الثَّالِثُ عَلیٰ فِرَاشِهٖ قَالَ قَالَ طَلْحَةُ فَرَأَيْتُ هٰؤُلَاءِ الثَّلٰثَةَ فِی الْجَنَّةِ وَرَأَيْتُ الْمَيِّتَ عَلیٰ فِرَاشِهٖ اَمَامَهُمْ وَالَّذِیْ اِسْتَشْهَدَ اٰخِراً يَلِيْهِ وَاَوَّلُهُمْ يَلِيْهِ فَدَ خَلَنِیْ مِنْ ذَالِكَ فَذَكَرْتُ لِلنَّبِیِّ صَلَّی اللهُ عَلَيْهِ وَسَلَّمَ ذَالِكَ فَقَالَ وَمَا اَنْكَرْتَ مِنْ ذَالِكَ؟ لَيْسَ اَحَدٌ اَفْضَلَ عِنْدَ اللهِ مِنْ مُّوْمِنٍ يُعَمَّرُ فِی الْاِسْلَامِ لِتَسْبِيْحَةٍ وَ تَكْبِيْرَةٍ وَ تَهْلِيْلَةٍ (رواه احمد)

(224/84) It is related by Abdullah ibn Shaddad that three men from the tirbe of *Bani Uzra* came to the Prophet ﷺ enqired [from the companions], "Who can take the responsibility of looking after the needs of these fresh Muslims on my behalf?" "I will," said Abu Talha. The three [persons], thus, began to live with him. In the meantime, one of them joined an expedition which the Prophet ﷺ had sent to some place and was martyred. The Prophet ﷺ, later sent another expedition which was joined by another of them and he, too, was martyred. Then, [after some time], the third man died on his bed. [The narrator, Abdullah ibn Shaddad], went on to relate that Abu Talha said, "I saw the three of them in a dream and I saw them in Paradise. The one who was the last to die and had died a natural death was in the front place, and close to him was his friend who was the second to die, and close to him [i.e., the other person] was the friend who had fallen a martyr earlier. This dream caused me uneasiness, and I related the dream and the uneasiness that was causing to my mind to the Prophet ﷺ. He observed, "What

wrong do you see in it?" [Their stations ought to have been in the order in which you saw in the dream and the third friend who lived for some time after the martyrdom of his two companions and continued to offer up prayers and offer fast and repeat Praises and Attributes of the Lord should have been in the front place for] no one is superior to the truthful Believer who is granted a long life with Iman [Faith] and Islam, and, during it, he engages himself in the *Tasbih* [i.e., *Zikr* of *Subhan Allah*], [*Takbir* [i.e., *Zikr* of *Allah-u-Akbar]* and *Tahlil* [Zikr of *La Ilaha Illallah*]" (Musnad Ahmad)

Commentary: The import of the above Tradition is similar to that of the preceding one. Should Allah grant a sound understanding, there is a great lesson in both of these sayings for the talkative and emotional people who fritter away their time in idle talk about *Jihad* and Martyrdom, though no such possibility is, at all, open to them and pay little attention to the opportunity that is available all the time of achieving the higher and the highest degree of religious advancement through acts of worship like prayer, fasting, *Zikr* and *Tilawat*. They not only not make use of these things, as they hold them of little account but, sometimes, even ruin their chances in the Hereafter by ridiculing and expressing contempt for the.

يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ صُنْعًا (الكهف ١٨:١٠٤)

SOME IMPORTANT EXHORTATIONS OF THE PROPHET ﷺ

(٢٢٥/٨٥) عَنْ اَبِىْ ذَرٍّ قَالَ قَالَ لِىْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِتَّقِ اللهَ حَيْثُمَا كُنْتَ وَاَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

(رواه احمد والترمذی والدارمی)

(225/85) It is related by Abu Zarr Ghiffari ﷺ that the Messenger of Allah ﷺ said to him: "Wherever you are and in whatever circumstances [alone or in company, at ease or in difficulty], fear Allah [i.e., let piety be your normal habit], and do a good deed after every sin — it, will annul it, and be kind and cordial in your behaviour towards the creatures of the Lord". (Musnad Ahmad, Tirmidhi and Darami.)

Commentary: The essence of piety is the fear of Allah and earnest anxiety for the Hereafter. It is an inner feeling which makes itself mainfest in real life through willing observences of the Divine Commands and abstention from what is forbidden. But human nature and the external conditions in which a person lives being what they are, he often goes astray and falls into error in spite of the fear and anxiety [i.e., piety]. As a corrective to it, the Prophet ﷺ has advised, in the above Tradition, that if anyone happens to commit a sin or a wrong, he must follow it up with a good and virtuous act. The effulgence of good actions will dispel the gloom of wickedness. In the Qur'an, too, it has been said:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ (هود ١١:١١٤)

Lo! Good deeds annul ill deeds. (Hud,11:114).

The third advice given by the Prophet ﷺ to Sayyidina Abu Zarr, here, is that his conduct towards all others ought to be good and friendly. It shows that even after purification from sin through righteousness and abundance of well-doing, good manners and

kindly behaviour are needed for felicity in the After life.

(٢٢٦/٨٦) عَنْ اَبِىْ اَيُّوْبَ الْاَنْصَارِىِّ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عِظْنِىْ وَاَوْجِزْ فَقَالَ اِذَا قُمْتَ فِىْ صَلٰوتِكَ فَصَلِّ صَلٰوةَ مُوَدِّعٍ وَلَا تُكَلِّمْ بِكَلَامٍ تَعْذَرُ مِنْهُ غَدًا وَاَجْمِعِ الْاِيَاسَ مِمَّا فِىْ اَيْدِى النَّاسِ (رواه احمد)

(226/86) Abu Ayub Ansari ﷺ narrates that a man came to the Prophet ﷺ and said, "Give me some good counsel and let it be brief [so that I can remember it easily]." The Prophet ﷺ observed, "[Keep it in mind, firstly, that] when you stand for prayer, offer it like a person who is bidding farewell to the world and taking leave of everyone; [and secondly], never utter anything which you may have to repent or answer for tomorrow [i.e., while talking you should take care not to say anything you might have to account for before anyone in this world or before Allah on the Day of Final Requital and, thirdly, despair totally of what [other] people possess or is seen in their hands [i.e., the centre of all of your hopes and aspirations should only be the Lord of the Worlds and you must not entertain any expectations from fellow-men]. (Musnad Ahmad.)

(٢٢٧/٨٧) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلٰثٌ مُنْجِيَاتٌ وَثَلٰثٌ مُهْلِكَاتٌ فَاَمَّا الْمُنْجِيَاتُ فَتَقْوَى اللهِ فِى السِّرِّ وَالْعَلَانِيَةِ وَالْقَوْلُ بِالْحَقِّ فِى الرِّضَا وَالسَّخَطِ وَالْقَصْدُ فِى الْغِنَا وَالْفَقْرِ وَاَمَّا الْمُهْلِكَاتُ فَهَوًى مُتَّبَعٌ وَشُحٌّ مُطَاعٌ وَاِعْجَابُ الْمَرْءِ بِنَفْسِهٖ وَهِىَ اَشَدُّ هُنَّ

(رواه البيهقى فى شعب الايمان)

(227/87) It is related by Abu Huryrah ﷺ that the Messenger of Allah ﷺ said: "There are three things which lead to salavation and there are three things which lead to damnation. The three things that lead to salvation are: (i) the fear of Allah in seclusion as well as in company [or in what is hidden and in what is manifest]; (ii) to speak the truth in anger as well as in pleasure; and (iii) moderation in prosperity as well as in poverty. And there three things that lead to damnation are: (i) the inordinate desire which is followed: (ii) the stinginess which is obeyed [i.e., whose demands are submitted to]; and (iii) self-conceit which is the worst of them all." (Baihaqi)

Commentary: The Holy Prophet ﷺ often used to emphasise the virtue of certain good actions and habits and the wickedness of certain evil actions and habits according to the needs of the people around him at that time. The present Tradition is of an identical nature. It simply shows that whoever wants to attain salvation should observe the few golden rules laid down in it and avoid being self-centred, mean with money and a slave to carnal propensities. The Prophet ﷺ has condemned conceitedness and self-glorification as severest of vices, probably, because anyone who suffers from it does not believe that anything is wrong with him, and, therefore, listens to no one.

(۲۲۸/۸۸) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اَرْبَعٌ اِذَا كُنَّ فِيْكَ فَلَا عَلَيْكَ مَا فَاتَكَ الدُّنْيَا حِفْظُ اَمَانَةٍ وَ صِدْقُ حَدِيْثٍ وَ حُسْنُ خَلِيْقَةٍ وَ عِفَّةٌ فِيْ طُعْمَةٍ (رواه احمد والبيهقى فى شعب الايمان)

(228/88) It is related by 'Abdullah ibn 'Amr ﷺ that the Messenger of Allah ﷺ said: "Four things and habits are such that if you possess them then there is no harm if the world [and its blessings] are lost or do not come to [your] hand. [These are]: (i) safe-keeping of trust. (ii) truthfuleness in speech; (iii) good manners; and (iv) caution and abstinence in food."

(Musnad Ahmad and Baihaqi.)

Commentary: The word 'trust' is used in a very wide sense in the terminology of Islam. It includes the fulfilment of the rights of Allah and of men as well as the carrying out of covenants and promises. Thus, a person who is trustworthy, i.e., who fulfils the rights of Allah as well of men honestly and is truthful when he speaks and possesses good manners and noble qualities of mind and character and exercises self-restraint in food and drink and does not overeat or partake of things that are forbidden or of a doubtful nature is, positively a very fine specimen of humanity. He is not only a perfect man in this world but in th never-ending life of the Hereafter, too, such exceptional favours will be conferred upon him that each one of them will be more valuable than all the blessings of the world put together. If a man like him remains poor in the earthly existence, he should not grieve for what he has is far

superior to all that the world has to offer.

(٢٢٩/٨٩) عَنْ اَبِیْ ذَرٍّ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ اَفْلَحَ مَنْ اَخْلَصَ اللهُ قَلْبَهُ لِلْاِيْمَانِ وَجَعَلَ قَلْبَهُ سَلِيْمًا وَّلِسَانَهُ صَادِقًاوَّ نَفْسَهُ مُطْمَئِنَّةً وَّخَلِيْقَتَهُ مُسْتَقِيْمَةً وَّجَعَلَ اُذُنَهُ مُسْتَمِعَةً وَّ عَيْنَهُ نَاظِرَةً فَاَمَّا الْاُذُنُ فَقَمِعٌ وَاَمَّا الْعَيْنُ فَمُقِرَّةٌ لِمَا يُوْعِی الْقَلْبُ وَقَدْ اَفْلَحَ مَنْ جَعَلَ قَلْبَهُ وَاعِيًا

(رواه احمد والبيهقى فى شعب الايمان)

(229/89) It is related by Abu Zarr Ghiffari ﷺ that Messenger of Allah ﷺ said: "He became fortunate and successful whose heart Allah set aside for Faith and made it safe and sound [i.e., whom He blessed with Faith so pure and untainted that not an iota of doubt or hypocrisy could enter his heart and protected it against the spiritual maladies like envy and illwill], and whose tongue He endowed with truthfulness, and inmost self with serenity [i.e., whose soul was such that it drived solace from the remembrance of ´Allah and the things that were pleasing to Him], an whose natural disposition He put right and free from weaknesses [so that it did not tend towards sin], and whose ear He made fit to hear and eyes He made fit to see [i.e., who could hear the truthful word of Allah and see 'His signs and take warning and draw lessons from them]. Thus, the ear is like the funnel [through which things go into the heart as the liquid is poured into a bottle], and the eye is the conveyer and stabilizer of things which is entrusts to the heart. And blessed, indeed, is the man whose heart Allah made capable of remembering."

(Musnad Ahmad and Baihaqi.)

Commentary: What has been said about the ears and eyes in the concluding part of the above Tradition is to underline the importance of the part the two organs play in the life of a man. Whatever reaches the heart, which, so to speak, is the monarch in the human body, and affects it is, generally, through the ears and the eyes. Consequently, the success and salvation of the bondsman is dependent on the ability and fitness of his eyes and ears to see and hear.

The last sentence denotes that even though the things of success and good fortune reach a man's heart through the eyes and ears, salvation and felicity in the Hereafter cannot be attained

unless the heart is capable of preserving and making proper use of them.

In the Qur'an the three faculties of seeing, hearing and understanding have been mentioned, from place to place, in a way as if man's guidance and deliverance was contingent on their soundness.

(٢٣٠/٩٠) عَنْ عَمْرِو بْنِ مَيْمُوْنِ الْاَوْدِيِّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ وَهُوَ يَعِظُهٗ اِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقْمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ (رواه الترمذى)

(230/90) Amr ibn Maymoon Al-Awdi reports that Messenger of Allah ﷺ said to a man while he ws admonishing him: "Realise the value of five states before five other states: (i) Your youth before your old age: (ii) Your health before your illness (iii) Your wealth before your poverty (iv) Your leisure before your occupation : and (v) Your life before your death." (Tirmizi)

Commentary: Man's circumstances do not always remain the same. They vary from time to time. It is, therefore, proper that we made the best use of the conditions of ease and well-being that are available to us and did whatever we could for the attainment of the good pleasure of the Lord. Who knows what tomorrow will bring and whether we will be able to perform good deeds or not.

In fine, every moment of life should be regarded as a respite granted by Allah and no pains should be spared to make the best use of it.

We must take advantage of youth before old age sets in, health before illness and wealth before poverty. If there is time we must use it fruitfully before we become busy and then death comes because the door of deeds and *istighfar* will also close down.

(٢٣١/٩١) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا يَنْتَظِرُ اَحَدُكُمْ اِلَّا غِنىً مُطْغِيًا اَوْ فَقْراً مُنْسِيًا اَوْ مَرَضًا مُفْسِدًا اَوْ هَرَمًا مُفَنِّدًا اَوْمَوْتًا مُجْهِزًا اَوِ الدَّجَّالُ وَالدَّجَّالُ شَرُّ غَائِبٍ يُنْتَظَرُ اَوِ السَّاعَةَ وَالسَّاعَةُ اَدْهٰى وَاَمَرُّ (رواه الترمذى والنسائى)

(231/91) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "You expect wealth and prosperity which makes a man arogant, or you expect proverty which makes a man forgetful, or expect illness which makes a man miserable, or you expect old age which makes a man feeble-minded or you expect death which comes suddenly and perishes, or you expect Dajjal — and Dajjal is the worst of those that are not present are being awaited, or you expect the Last Day and the Last Day is a grievous calamity and a bitter draught in an extreme degree."
(Tirmizi and Nasai)

Commentary: It shows that those who do not realise the value of the days of comfort and affluence and let them pass without making an earnest endeavour to seek the favour of Allah and felicity in the Hereafter are, in fact, waiting for one or the other of the distressing events mentioned therein to shake them up. Then, alnone, will they begin to prepare for the Day of Judgement.

(٢٣٢/٩٢) عَنِ ابْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزُوْلُ قَدَمَا ابْنِ اٰدَمَ يَوْمَ الْقِيٰمَةِ حَتّٰى يُسْئَالَ عَنْ خَمْسٍ عَنْ عُمْرِهٖ فِيْمَا اَفْنَاهُ وَعَنْ شَبَابِهٖ فِيْمَا اَبْلَاهُ وَعَنْ مَالِهٖ مِنْ اَيْنَ اكْتَسَبَهٗ وَفِيْمَا اَنْفَقَهٗ وَمَا ذَاعَمِلَ فِيْمَاعَلِمَ
(رواه الترمذى)

(232/92) It is related by Abdullah ibn Mas'ood ﷺ that the Messenger of Allah ﷺ said: "On the last Day [when people will be gathered for the Great Requital] the feet of the son of Aadam shall not move until he is questioned about five things: (i) about his life and on what he spent it; (ii) about his youth and on what he waisted it; (iii) about his wealth and wherefrom he obtained it (iv) on what he spent it; and (v) about what he did regarding the knowledge he had." (Tirmizi)

Commentary: Every one of us should look into his life and his youth, his earnings and expenditure, and knowledge and deeds and ask himself what answer will he give when he will be questioned about them on the Judgement Day and how is it going to turn out for him. May Allah, by His grace, make the trail easy for us, otherwise it is a most testing and painful event and only the blessed bondsmen who make ready for it in advance and spent their lives in conscientious observance of His commands will be able to save

themselves from disgrace on that day.

(٢٣٣/٩٣) عَنْ اَبِىْ جُرَيّ جَابِرِ بْنِ سُلَيْمٍ قَالَ اَتَيْتُ الْمَدِيْنَةَ فَرَاَيْتُ رَجُلًا يَصْدُرُ النَّاسُ عَنْ رَاْيِهٖ لَا يَقُوْلُ شَيْئًا اِلَّا صَدَرُوْاعَنْهُ قُلْتُ مَنْ هٰذَا؟ قَالُوْا هٰذَا رَسُوْلُ اللهِ قَالَ قُلْتُ عَلَيْكَ السَّلَامُ يَا رَسُوْلَ اللهِ مَرَّتَيْنِ قَالَ لَا تَقُل عَلَيْكَ السَّلَامُ عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَيِّتِ قُلْ اَلسَّلَامُ عَلَيْكَ قُلْتُ اَنْتَ رَسُوْلُ اللهِ؟ فَقَالَ اَنَا رَسُوْلُ اللهِ الَّذِىْ اِنْ اَصَابَكَ ضُرٌّ فَدَعَوْتَهٗ كَشَفَهٗ عَنْكَ وَاِنْ اَصَابَكَ عَامُ سَنَةٍ فَدَعَوْتَهٗ اَنْبَتَهَا لَكَ وَاِذَا كُنْتَ بِاَرْضٍ قَفْرٍ اَوْ فَلَاةٍ فَضَلَّتْ رَاحِلَتُكَ فَدَعَوْتَهٗ رَدَّهَا عَلَيْكَ قُلْتُ اِعْهَدْ اِلَيَّ قَالَ لَا تَسُبَّنَّ اَحَدًا قَالَ فَمَا سَبَبْتُ بَعْدَهٗ حُرًّا وَلَا عَبْدًا وَلَا بَعِيْرًا وَلَا شَاةً قَالَ وَلَا تُحَقِّرَنَّ شَيْئًا مِنَ الْمَعْرُوْفِ وَاَنْ تُكَلِّمَ اَخَاكَ وَاَنْتَ مُنْبَسِطٌ اِلَيْهِ وَجْهُكَ اِنَّ ذَالِكَ مِنَ الْمَعْرُوْفِ وَارْفَعْ اِزَارَكَ اِلٰى نِصْفِ السَّاقِ فَاِنْ اَبَيْتَ فَاِلَى الْكَعْبَيْنِ وَاِيَّاكَ وَاِسْبَالَ الْاَزَارِ فَاِنَّهَا مِنَ الْمَخِيْلَةِ وَاِنَّ اللهَ لَا يُحِبُّ الْمَخِيْلَةَ وَاِنِ امْرُءٌ شَتَمَكَ وَعَيَّرَكَ بِمَا يَعْلَمُ فِيْكَ فَلَا تُعَيِّرْهُ بِمَا تَعْلَمُ فِيْهِ فَاِنَّمَا وَبَالُ ذَالِكَ عَلَيْهِ

(رواه ابو داؤد)

(233/93) Abu Jurayy Jabir ibn Sulaim ﷺ narrates I went to Madinah (and I did not know anything about the Prophet ﷺ till then). I saw that people came to a man like ardent seekers and he said something to them and they accepted it and went away. Whatever he said was believed and consented to by the people with their heart and soul. I, thereupon asked who he was and people told me that he was the Messenger of Allah. I made my way to his august presence and said, "Alaik as-Salam Ya Rasulullah."عليك السلام يا رسول الله I said it twice, [upon which] he said, "Do not say Alaik-as-Salam. It is the salutation of the dead. [During the days of Ignorance people used to salute the dead in that way]. [Instead of it], say, As-Salam-o-Alaik.} I, then, asked him, "Are you the Messenger of Allah?" "Yes", he replied, 'I am the Messenger of Allah whose glory is such that if you are in distress and you pray to Him, He will remove your distress, and if the calamity of a drought overtakes you and you pray to Him, He will produce crops from the field for you, and if you are in a wilderness and lose your animal and pray to Him, He will

restore it to you." I, [then], said to him, "Give me some more good counsel and warning advice." The Prophet observed, "[My first advice to you is] never abuse anyone. "[Jabir ibn Sulaym related that] after it, I did not use abusive language for anyone whether a freedborn or a slave or even an animal like a goat or a camel. Proceeding, the Prophet ﷺ said, "Do not consider any favour to be small [or paltry], speak to your brother with a cheerful countenance for that too is a favour, keep your *tahbund*[1], high up to the middle of the calves, or if you do not like it, at least higher than the ankles, and abstain from wearing it lower than that for it is a sign of vanity and Allah does not like vanity, and if anyone abuses you or puts you to shame by talking about an evil thing concerning you, which is in his knowledge, do not retaliate and, in this way, the punishment for his abusiveness will be entirely upon him." (Abu Dawood)

(٢٣٤/٩٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ يَاخُذُ عَنِّى هٰؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ اَوْيُعَلِّمُ مَنْ يَّعْمَلُ بِهِنَّ قُلْتُ اَنَا يَا رَسُوْلَ اللهِ فَاَخَذَ بِيَدِىْ فَعَدَّ خَمْسًا فَقَالَ اِتَّقِ الْمَحَارِمَ تَكُنْ اَعْبَدَ النَّاسِ وَاَرْضَ بِمَا قَسَمَ اللهُ لَكَ تَكُنْ اَغْنَى النَّاسِ وَاَحْسِنْ اِلٰى جَارِكَ تَكُنْ مُؤْمِنًا وَّاَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا وَّلَا تُكْثِرِ الضِّحْكَ فَاِنَّ كَثْرَةَ الضِّحْكِ تُمِيْتُ الْقَلْبَ (رواه احمد والترمذى)

(234/94) It is related by Abu Hurayrah ﷺ the Messenger of Allah ﷺ (once) said to us: "Who will learn these few things from me, and, then, act upon them or tell them to others who will act?" I repled, "O Messenger of Allah! I am present." The Prophet ﷺ, thereupon, held my hand [in affection] and said, "Refrain from the acts Allah has forbidden and refrain from them strictly. If you will do so, you are a very great worshipper [and this worship is better than the abundance of supererogatory worship]. Secondly, remain satisfied with what Allah has fore-ordained for you. If you do so, you will attain contentment and become very rich. Thirdly, be kind and gentle in your behaviour towards the neighbours. If you will do so, you are a perfect Believer. Fourthly, desire for yourself what you desire

[1]. A piece of cloth worn round the waist. It is not fastened behind.

for others. If you do so, you will become a true Muslim. Fifthly, do not laugh much for too much of laughter kills the heart."

(Musnad Ahmad and Tirmizi)

Commentary: The Prophet ﷺ wanted to tell the five above mentioned things. In order to attract the attention of the listeners, he first said, "I want to tell a few special things. Who among you will like to learn them? But he will have to pay back their claim by acting upon them himself, and, also, relating them to others so that they, too, may profit."

It shows that there are two claims on anyone who acquires the knowledge of Faith: he should act according to it himself and, also, pass it on to others. Even if he does not carry out into practice fully what he learns, he must impart it to others.

The five things the Prophet ﷺ has taught in this Tradition are of fundamental importance.

(i) He is a most devout slave and a great worshipper who abstains from what is unlawful though he may not be offering up a great deal of supererogatory prayers and observing much of supererogatory fasts.

(ii) One derives immense satisfaction and peace of mind from being content with what Allah has decreed for him.

(iii) Good and noble behaviour towards the neighbour is a prerequisite of prefection in Faith.

(iv) A true Muslim must always wish well for others to the extent of desiring for them what he desires for himself.

(v) One should not laugh much because excessive laughter deprives the heart of feeling and makes it insensitive.

If any slave of Allah observes these five things even today, he will enjoy Paradise on earth and live very distinctive life. People will love him. His heart will be alive with remembrance of Allah and the rewards of the Hereafter await him there.

(٢٣٥/٩٥) عَنْ اَبِىْ ذَرٍّ قَالَ اَمَرَنِىْ خَلِيْلِىْ بِسَبْعٍ، اَمَرَنِىْ بِحُبِّ الْمَسَاكِيْنِ وَالدُّنُوِّ مِنْهُمْ وَاَمَرَنِىْ اَنْ اَنْظُرَ اِلٰى مَنْ هُوَ دُوْنِىْ وَلَا اَنْظُرَ اِلٰى مَنْ هُوَ فَوْقِىْ وَاَمَرَنِىْ اَنْ اَصِلَ الرَّحْمَ وَاِنْ اَدْبَرَتْ وَاَمَرَنِىْ اَنْ لَا اَسْأَلَ اَحَدًا شَيْئًا وَّاَمَرَنِىْ اَنْ اَقُوْلَ بِالْحَقِّ وَاِنْ كَانَ مُرًّا، وَّاَمَرَنِىْ اَنْ لَا اَخَافَ فِى اللّٰهِ لَوْمَةَ لَائِمٍ، وَاَمَرَنِىْ اَنْ

أُكْثِرَ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ فَإِنَّهُنَّ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ (رواه احمد)

(235/95) Abu Zarr Ghiffari ﷺ narrates "My beloved friend, [The sacred Prophet ﷺ], has enjoined seven things upon me. He has commanded me to love and be close to the poor and the downtrodden, and he has commanded he to look at those in the world who are of lower rank than me [i.e., who are less fortunate in earthly life], and not at those who are of higher rank [i.e., possess greater asets to material comfort some other Ahadith suggest that it grows qualities of patience and gratitude. And he has commanded to be kind to the kinsman and to preserve and keep intact the bond of kinship (i.e., fulfil the obligations of relationship even though the kinsmen do not do so), and he has commanded me not to ask for anything from anyone as a favour [i.e., beseech Allah alone for my needs and do not be a begger at anyone else's door], and he has commanded me to speak the truth at all times thought it may be bitter for others [i.e., be hurtful or unpleasent to them for being opposed to their desires and interests], and he has commanded me to care nothing for the rebuke of those who vevile and villify in the path of Allah [i.e., say and do only Allah has enjoined even if people disapprove of it. He has commanded me to recite much the *Kalima* of *La-Haulawa-la-Quwata-Illa-Billah* [there is no power or might but in Allah] because all these things are from the treasure-house which is under the ninth heaven [i.e., these are gems from the treausre which is under the Throne of Allah and He gives them to whom He pleases. It is beyond the reach of anyone else]. (Musnad Ahmad)

Commentary: The necessary elucidation of the above saying has been furnished along with the translation. The one point worthly of special mention, here, is that the significance of the prayer-formula of *La-Haula-wa-la Quwat-i-illa-Bilah*, we are exhorted to recite frequently in this Tradition, has been explained in another saying of thet Prophet ﷺ and it is that "the power to do good and to abstain from evil is granted to the bondsmen solely by the mercy of the Lord." In other words, if the grace and guidance of Almighty does not go with the circumstances of anyone, he can neither perform a good deed nor keep away from an evil one. Hence, the bondsman should always be entreating the Lord for mercy and

guidance, and if he is blessed with good-doing and uprightness, he should consider it to be a Divine gift and not his own achievement.

The above *Kalimah* expresses exactly the same truth, and, if it is recited with humility and conviction, it is most efficacious for inner correction and development. Spiritual mentors, specially those belonging to the *Shazlia* sect of Islamic mysticism, advise the devotees and seekers of truth to recite it much and often.

(٢٣٦/٩٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَمَرَنِىْ رَبِّىْ بِتِسْعٍ خَشْيَةِ اللهِ فِى السِّرِّ وَالْعَلَانِيَةِ، وَكَلِمَةِ الْعَدْلِ فِىْ الْغَضَبِ وَالرِّضَا، وَالْقَصْدِ فِى الْفَقْرِ وَالْغِنَا وَاَنْ اَصِلَ مَنْ قَطَعَنِىْ وَاُعْطِىَ مَنْ حَرَمَنِىْ وَاَعْفُوَ عَمَّنْ ظَلَمَنِىْ وَاَن يَّكُوْنَ صَمْتِى فِكْرًا وَّ نُطْقِىْ ذِكْرًا وَّنَظَرِىْ عِبْرَةً وَّاٰمُرَ بِالْعُرْفِ وَقِيْلَ بِالْمَعْرُوْفِ (رواه رزين)

(236/96) It is realted by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "My Lord has commanded me these nine things in particular: (i) To fear Allah in private and in public [i.e., secretly as well as openly]; (ii) To speak what is just and true in anger and in pleasure [i.e., it should not be that when I am displeased with anyone I depart from truth and if anyone happened to be my friend and I am pleased with him, I take sides with him unjustly]; (iii) To pursue the middle path in poverty and in affluence [i.e., I should neither show impatience and distress when I am inflicted with poverty nor be vain and boastful when I am granted weatlh and abundace]; (iv) Not to turn my back even on the kinsman who treats me indifferently and violates the bond of kinship; (v) To give even to those who keep me deprived and encroach upon my rights; (vi) To be forgiving to those who were unjust and cruel to me; (vii) My silence should be endowed with reflection [i.e., when alone I should meditate on things that were worth meditating, such as, the Signs and Attributes of the Lord and how He had treated me and what my conduct was, or ought to be, towards Him. Or, what my end is going to be? Or, how could an erring bondsman be brought back to Allah]? (viii) My speech should be of remembrance [i.e., whenever I spoke it should be related, in one way or the other, to Allah, whether by celebrating His Names,

Praises and Attributes or preaching His Word or that I paid a due regard to His decrees and commands in whatever I said]: and (ix)My eye ought to be admonitory [i.e., I should learn a lesson or take a warning from whatever I saw]; and I shall enjoin what is good and lawful." (Razin)

Commentary: It is worth remembering that the last phrase of the above Tradition about the enjoining of what is right and legitimate is in addition to the nine items of advice the Prophet ﷺ wanted to impart on that occasion. It is, in fact, the main task and object for which the holy Prophet ﷺ was raised up, i.e., the sanctioning of what is lawful which, naturally, includes the forbidding of what is wrong and sinful.

(٢٣٧/٩٧) عَنْ مَعَاذٍ قَالَ اَوْصَانِيْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِعَشْرِ كَلِمَاتٍ قَالَ لَا تُشْرِكْ بِاللهِ شَيْئًا وَّاِنْ قُتِلْتَ وَ حُرِّقْتَ، وَلَا تَعُقَّنَّ وَالِدَيْكَ وَاِنْ اَمَرَاكَ اَنْ تَخْرُجَ مِنْ اَهْلِكَ وَ مَالِكَ، وَلَا تَتْرُكَنَّ صَلٰوةً مَكْتُوْبَةً مُتَعَمِّدًا فَاِنَّ مَنْ تَرَكَ صَلٰوةً مَكْتُوْبَةً مُتَعَمِّدًا فَقَدْ بَرِئَتْ مِنْهُ ذِمَّةُ اللهِ، وَلَا تَشْرَبَنَّ خَمْرًا فَاِنَّهٗ رَاسُ كُلِّ فَاحِشَةٍ، وَاِيَّاكَ وَالْمَعْصِيَةَ فَاِنَّ بِالْمَعْصِيَةِ حَلَّ سَخَطُ اللهِ، وَاِيَّاكَ وَالْفِرَارَ مِنَ الزَّحْفِ وَاِنْ هَلَكَ النَّاسُ، وَاِذَا اَصَابَ النَّاسَ مَوْتٌ وَاَنْتَ فِيْهِمْ فَاثْبُتْ وَاَنْفِقْ عَلٰى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَرْفَعْ عَنْهُمْ عَصَاكَ اَدَبًا وَاَخِفْهُمْ فِى اللهِ (رواه احمد)

(237/97) It is related by Mu'az ﷺ that the Messenger of Allah ﷺ [once] urged him to ten good deeds. He said: "(i) Do not associate anyone with Allah even if you are killed or burnt alive; (ii) Do not disobey your parents even if they tell you to get out, abandoning your family and property; (iii) Do not deliberately miss a *Fard* [obligatory] prayer for Allah's convenant ceases for him who misses a Fard prayer intentionally; (iv) Do not drink [wine] for drinking is the root of all lewdness; (v) Keep away from every sin for the wrath of Allah comes down because of sins (vi) Do not turn your back and run away from the field of Jihad even if it is littered with dead bodies; (vii) If you are living at a place with other men and death becomes rampant in it [due to the outbreak of an epidemic], stay there [firmly] [i.e., do not think of fleeing in order to save your life]; (viii) Spend

on your depandance according to your means [i.e., neither be miserly so that you put them to hardship although you had the money nor spend on them beyond your resources]: (ix) Be strict with them [the dependants], [if and when needed], to teach them good morals; (x) Instil into them [the dependants] the fear of Allah." (Musnd-i-Ahmad)

Commentary: Though the import of the Tradition is clear from the translation given above, a few points call for a clarification.

It is a well-known principle of the Shari'ah, and in the Qur'an, too, it has been stated candidly that if a person is compelled to deviate from Islam to infidelity or polytheism and it is felt that he will be killed if he refuses to do so, he is premitted, in such an eventuality, to accept infidelity or polytheism vocally. But the better and nobler course is that he remained steadfast and did not express, even vocally, the acceptance of infidelity or polytheism, even at the cost of his life.

The Prophet ﷺ advised Sayyidina Mu'az ؓ to be resolute in a situation like that because he was among the chosen sevants of the Lord.

Similarly, the Prophet's ﷺ advice to Sayyidina Mu'az ؓ concerning obedience to parents that he should carry out their wishes even if they made him to foresake his family and property also denotes an ideal standard of behaviour. It means that the children should submit to the severest orders of their parents. Or else, in the *Shariah*, it is not binding upon the childern to fulfil such harsh and unreasonable demands of the parents. If, however, it is done voluntarily and the rights of no one else are disregarded thereby, it will, indeed, make a most admirable example of filial devotion.

The holy Prophet ﷺ remarks about the prayer that whoever intentionally neglects an obligatory prayer forfits the convenant of Allah is among the Traditions of the strength which Imam Shafa'i and some others doctors of Islamic Jurisprudence have prescribed the penalty of death on it. Imam Maalik and Imam Abu Hanifah, however, hold that a Muslim ruler can award to a defaulter of prayer whatever punishment he deems fit and he may imprison him. This is, also, a form of freedom of obligation from Allah.

Be that as it may, there is no place in Islam for wilful disregard of prayer and if the offence does not amount to apostasy, it, definitely, comes very close to it.

The last part of the Tradition deals with the maintenance and upbringing of children. The main command is that we should regard it to be one of our religious duties to inculcate the fear of Allah in the hearts of our family members for which they will be answerable before Allah on the Last Day.

(٢٣٨/٩٨) عَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّهُ خَرَجَ يَوْماً اِلىٰ مَسْجِدِ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ مَعَاذَ بْنَ جَبَلٍ قَاعِدًا عِنْدَ قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَبْكِيْ فَقَالَ مَا يُبْكِيْكَ قَالَ يُبْكِيْنِيْ شَيْئٌ سَمِعْتُهُ مِنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ يَسِيْرَ الرِّيَاءِ شِرْكٌ وَمَنْ عَادَىٰ لِلّٰهِ وَلِيًّا فَقَدْ بَارَزَ اللهَ بِالْمُحَارَبَةِ اِنَّ اللهَ يُحِبُّ الْاَبْرَارَ الْاَتْقِيَاءَ الْاَخْفِيَاءَ الَّذِيْنَ اِذَا غَابُوا لَمْ يُتَفَقَّدُوْا وَاِنْ حَضَرُوْا لَمْ يُدْعَوْا وَلَمْ يُقَرَّبُوْا قُلُوْبُهُمْ مَصَابِيْحُ الْهُدىٰ يَخْرُجُوْنَ مِنْ كُلِّ غَبْرَاءَ مُظْلِمَةٍ (رواه ابن ماجه والبيهقى فى شعب الايمان)

(238/98) Umar ibn Khattab ﷺ relates that one day he came to the Mosque of the Prophet ﷺ and saw that Mu'az ibn Jabal ﷺ was sitting beside the grave of the Prophet ﷺ and was crying. "What is the reason of your crying?" Umar asked Mu'az, "I am weeping because of a thing I heard from the Prophet," Mu'az replied. "I have heard him say that even a little hypocrisy amounts to polytheism, and whoever bore enmity with a friend of Allah invited Allah to war, and the Almighty Creator, certainly, loves the pious and virtuous bondsmen who are so hidden and unkown to fame that no one looks for them when they are out of sight, or cares to invite the when they are present. Their hearts are like luminous lamps of guidance that pass through a black duststorm [without being blown out]."

(Ibn Majah and Baihaqi)

Commentary: The first thing to be noted here is the Prophet's ﷺ observation that even a trace of hypocirsy (or, ostentetion) means as much as polytheism. It, alone, should be enough to make them weep in whose hearts dwells the fear of Allah and who, also, realise what polytheism is and how rueful are its consequences.

It is difficult even for those to avoid hypocrisy of a concealed nature or a lesser degree who conscientiously try to stay away from it. Often it happens that the bondsman does his best to keep his action free from the evil and yet feels that he had not been wholly successful. With men of virtue and holiness the case is that they do a thing, and, then, are haunted by the fear that it could not attain the degree of sincerity that was needed. Perhaps the lamenation of Sayyidina Mu'az ﷺ also, was due to a similar realisation.

Mu'az ﷺ further, relates that after administering the warning about hypocrisy that holy Prophet ﷺ admonished that one should be extremely careful in his attitude towards the bondsman who's saintliness is a popularly accepted fact. Whoever harbours a feeling of disrespect or hostility against such chosen devotees of the Lord should consider himself to be a war with Allah.

The Prophet ﷺ added that the pious and devout bondsmen are the favourities of the Lord who remain in obscurity by eschewing things that lead to fame. They are so unknown and insignificant that no one misses them when they are absent nor asks them to come when they are there. Their hearts are not only luminous themselves but also lend the light of guidance to others and can withstand successfully all sorts of trails and temptations.

Sayyidina Mu'az's ﷺ grief might, also, have been induced by the feeling that he could not remain so unnoticed and his life was not of such poverty and helplessness. It could also be that he was distrssed by the possibility of having transgressed against the rights of a hidded bondsman of Allah of an elevated rank and causing hurt or harm to him.

(٢٣٩/٩٩) عَنْ اَبِىْ ذَرٍّ قَالَ دَخَلْتُ عَلٰى رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيْثَ بِطُوْلِهٖ اِلٰى اَنْ قَالَ قُلْتُ يَا رَسُوْلَ اللهِ اَوْصِنِىْ! قَالَ اُوْصِيْكَ بِتَقْوَى اللهِ فَاِنَّهٗ اَزْيَنُ لِاَمْرِكَ كُلِّهٖ قُلْتُ زِدْنِىْ! قَالَ عَلَيْكَ بِتِلَاوَةِ الْقُرْاٰنِ وَذِكْرِ اللهِ عَزَّوَجَلَّ فَاِنَّهٗ ذِكْرٌ لَكَ فِى السَّمَاءِ وَنُوْرٌ لَكَ فِى الْاَرْضِ قُلْتُ زِدْنِىْ! قَالَ عَلَيْكَ بِطُوْلِ الصَّمْتِ فَاِنَّهٗ مَطْرَدَةٌ لِلشَّيْطَانِ وَعَوْنٌ لَكَ عَلٰى اَمْرِ دِيْنِكَ قُلْتُ زِدْنِىْ قَالَ اِيَّاكَ وَكَثْرَةَ الضَّحْكِ فَاِنَّهٗ يُمِيْتُ الْقَلْبَ وَ يَذْهَبُ

بِنُوْرِ الْوَجْه، قُلْتُ زِدْنِيْ قَالَ قُلِ الْحَقَّ وَاِنْ كَانَ مُرًّا قُلْتُ زِدْنِيْ! قَالَ لَا تَخَفْ فِي اللّٰهِ لَوْمَةَ لَائِمٍ قُلْتُ زِدْنِيْ! قَالَ لِيَحْجُزْكَ عَنِ النَّاسِ مَاتَعْلَمُ مِنْ نَفْسِكَ

(رواه البيهقى فى شعب الايمان)

(239/99) Narrates Abu Zarr Ghiffari ﷺ that one day he betook himself to the august presence of the Messenger of Allah ﷺ. After it [either Abu Zarr himself or the subsequent narrator who narrated it on his authority], related a long Tradition [which is not included here]. During the conversation that followed, Abu Zarr Ghiffari said to the Prophet ﷺ, "O Messenger of Allah! Give me some advice." The Prophet ﷺ replied, "I exhort you to *Taqwa*, the piety of the Lord for it will embellish you deeds." Abu Zarr relates that he, then, said, "Give me some more advice." The Prophet ﷺ replied, " I exhort you to make a *Tilawah*[1] and *Zikr*[2] compulsory for yourself for *Tilawah* and *Zikr* will be the cause of your being mentioned in assembly of the angels and there will be light for you on the earth." Abu Zarr relates that he, again, said, "Give me some more advice". The Prophet ﷺ said, "Cultivate the habit of keeping silence much and talk little for it the domain of Faith." Abu Zarr relates that he, further, said, "Give me some more advice". The Prophet ﷺ said, "Do not laugh much for it kills the heart and deprives one's face of radiance." Abu Zarr relates that, once again, he said, "Give me some advice." The Prophet ﷺ observed, "Speak always truth though it may be bitter [for the people]." Abu Zarr relates that he, again, said, "Give me some more advice." The Prophet ﷺ said, "Care not for the reproach of him who reproaches in the path of Allah." Abu Zarr relates that he, again, said, "Give me some more advice," The Prophet ﷺ said, "What you know about yourself and your inmost self should be enough to prevent you from seeking out the faults of other." (Baihaqi)

Commentary: In it the Prophet ﷺ has, first of all, advised Abu Zarr ﷺ to adopt *Taqwa*, observe piety and said that it will purify his actions and make them beautiful. Indeed, if a man were to make the fear of Allah the guiding principle of his life, his entire existence would become one of loyalty and submission and both his exterior and interior existence would be enriched and get

❶ Recitation of Qur'an.
❷ Remembrance of Allah

adroned with beauty. The Prophet ﷺ, then, urges him to recite the Qur'an and celebrate the praises of the Lord much for his name will, thereby, be mentioned in the celestial world. As another saying of the Prophet ﷺ has it: "When the bondsman remembers Allah in this world, Allah speaks about him in the company of angels." In the Qur'an too, it is stated:

فَاذْكُرُونِيٓ أَذْكُرْكُمْ (البقرة ٢: ١٥٢)

Therefore remember Me, I will remeber you. [Al-Baqarah 2:152].

Another blessing of *Tilawah* and *Zikr* the Prophet ﷺ has stressed here is that they impart an enffulgence on this very earth to those who keep themselves occupied with them. The lusture produced by *Tilawah* and *Zikr* is, of course, an inner condition but its effects are also felt outwardly.

The Prophet ﷺ has, further, told Sayyidina Abu Zarr ؓ to remain silent most of the time for it is very efficacious in keeping the devil away and also beneficial in many other ways to Faith. It is clear that *Satan* does the greatest harm to one's moral and spiritual development through the tongue. Falsehood, backbiting, slander, abusiveness and tale-bearing are the commonest of sins. A Tradition of the Prophet ﷺ says that "More than anything else, the indiscretions of the tongue will cause one to be plunged headlong into Hell." The bondsman who develops the habit of talking little will, thus, be more successful in guarding his Faith against the intursions of the devil.

It should, however, be remembered that what the above saying means is that a person should not engage in vain and unnecessary talk which has no utility here in this world nor in the Hereafter and not that he kept silence just for the sake of it and refrained even from saying things that were good and useful. We have already reproduced the Tradition in the book of Faith that, "Whoever believes in Allah and the Last Day should either speak what is good or keep quiet."

The Prophet ﷺ has, also, warned against laughing excessively as it benumbs the heart and makes the face lustreless. The benumbing of the heart denotes that it becomes neglectful and unsensitive and a sort of gloom settles over it, an apparent effect of

which is that the radiance which is, generally, noticed in the devout bondsmen of the Lord, with an awakened soul and illuminated heart, departs from the face.

The last exhortation to Sayyidina Abu Zarr ﷺ is that the anxiety resulting from the awareness of his own faults and transgressions ought to be so overwhelming that it gave him no time to look into or talk about the sins and weakness of others. Anyone who keeps a watch on his own failings and moral and mental processes will always be ready to overlook the defects and shortcoming in other people. He will consider himself to be the worst of sinners. The fault and failngs of others are, generally noticed by those who never care to look into themselves.

(٢٤٠/١٠٠) عَنْ مَعَاوِيَةَ اَنَّهُ كَتَبَ اِلىٰ عَائِشَةَ اَنِ اكْتُبِىْ اِلَىَّ كِتَابًا تُوْصِيْنِىْ فِيْهِ وَلَا تُكْثِرِىْ فَكَتَبَتْ سَلَامٌ عَلَيْكَ، اَمَّا بَعْدُ فَاِنِّىْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنِ الْتَمَسَ رِضَى اللهِ بِسَخَطِ النَّاسِ كَفَاهُ اللهُ مُؤْنَةَ النَّاسِ وَمَنِ الْتَمَسَ رِضَى النَّاسِ بِسَخَطِ اللهِ وَكَّلَهُ اللهُ اِلَى النَّاسِ وَالسَّلَامُ عَلَيْكَ (رواه الترمذى)

(240/100) It is narrated by Mu'awiya ﷺ that, once, he wrote a letter to Sayyidah Ayshah رضى الله عنها requesting her to give him some good counsel, but it should be brief and comprehensive and not too long. Upon it, She sent to him the following reply:

"Peace be on you! I have heard the Messenger of Allah ﷺ say: 'Whoever will seek to please Allah by displeasing men, Allah will make him independent of the help and favour of men and He Himself will become sufficient unto him, and whoever will seek to please men by displesing Allah, Allah will give him in the charge of men. And peace'!" (Tirmizi)

Commentary: Often poeple are faced with a situation, specially those who have a wide circle of friends and manifold responsibilities, in which they adopt an attitude that is likely to lead to the good pleasure of Allah, many people with whom they are connected in various ways or who can be of help to them in different manners become antagonised, and if they act upon the wishes of those persons, they incur the displeasure of Allah. For

such occasions, it has been set forth in the above Tradition that if the bondsman will choose the path of the good pleasure of Allah, Allah will take it upon Himself to provide for his needs and he will continue, by His mercy, to recieve the benefits he expects from men. On the contrary, if the bondsman tries to please men, at the cost of displeasing Allah, and carries out their wishes to the disregard of Divine injuctions, Allah will withhold His help from him and give him into the keeping of men who, in themselves, are equally powerless and indigent.

In a nutshell, it shows that if anyone wanted that Allah took upon Himself directly the responsibility of providing for his needs, he should make the seeking of the countenance of the Lord his sole object and standard of judgement in all affairs.

Although His advice is very brief in words, but has a deep and wide meaning.

كتاب الاخلاق

KITABUL AKHLAQ

THE BOOK OF MANNERS

PLACE OF MORALITY IN ISLAM

Among the things on which the Prophet Muhammad ﷺ has laid the greatest stress, after Belief, and maintained that the felicity and salvation of mankind is dependents upon them, one is the cultivation of good manners and noble qualities of mind and character, avoiding evil and unseemly behaviour, and keeping away from vicious habits and practices. In the Qur'an, where the objects of raising up of the sacred Prophet ﷺ, are defined, it is, also, emphasised that to cleanse men and make them pure is a special part of his mission.

وَيُزَكِّيهِمْ ………… (البقره ٢:١٢٩)

And sanctify them. (Al-Baqarah 2:129)

Moral reform and uplift occupies a place of highest importance in the aim and design of sanctification. As the Prophet ﷺ himself has said: "I have been raised up by Allah to teach moral virtues." It denotes that moral correction and elevation was among the chief ends and purposes of the mission of the Prophet Muhammad ﷺ, and formed a fundamental part of his magnificent endeavour. It, naturally, could not be otherwise, for moral values play a vital part in moulding a man's life. A person with good morals will not only lead a happy and peaceful life himself, but his existence will be a source of comfort to others as well. On the other hand, if his social conduct and moral disposition are bad, his life will be devoid of real joy, and he will, also, make the lives of his relatives and all others around him miserable.

These are the ready, worldly effects of good or evil behaviour we experience in our daily existence, but it is going to yield far more serious results in the everlasting life of the Hereafter. The sequel of noble morals, in the Hereafter, is the good pleasure of the

Lord and Paradise while that of bad manners and evil conduct is the Wrath of Allah and Fire of Hell.

The sayings of holy Prophet ﷺ relating to moral reform are of two kinds: one in which he has laid emphasis on moral goodness, as a principle, explained the worth and importance of good and virtuous habits, and indicated the unique reward they are going to fetch in the Hereafter, and the other that contain the advice and instruction to acquire or avoid a particular moral attribute. Here, we will, first, take up the Traditions belonging to the former category.

Importance of Good Manners

(٢٤١/١) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ خِيَارِكُمْ اَحْسَنَكُمْ اَخْلَاقًا (رواه البخاری و مسلم)

(241/1) It is related by Abdullah ibn Amr ؓ that the Messenger of Allah ﷺ said: "The best of you are those who possess the best of manners." (Bukhari and Muslim)

(٢٤٢/٢) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَكْمَلُ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا (رواه ابو داؤد والدارمی)

(242/2) Abu Hurayrah ؓ related to us that the Messenger of Allah ﷺ said: "Believers who possess better morals are the most perfect in Faith." (Abu Dawood and Darami)

Commentary: There is a definite relationship between belief and manners. He who has a perfect belief definitely has very good manners. On the same basis, he who possesses very good manners is a perfect believer. It must be understood that without belief, a person's manners — nay, any deed he performs — are meaningless. Belief is the spirit and the driving force for every deed and every piety. Thus, if we see anyone who has good manners but he is not a believer then those are not manners in the real sense but morelly an image of manners and they have no value in the sight of Allah.

(٢٤٣/٣) عَنْ اَبِی الدَّرْدَاءِ عَنِ النَّبِیِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اَثْقَلَ شَيْئٍ يُوْضَعُ فِیْ مِيْزَانِ الْمُؤْمِنِ يَوْمَ الْقِيٰمَةِ خُلُقٌ حَسَنٌ (رواه ابو داؤد والترمذی)

(243/3) It is related by Abu Darda, he relates that the Prophet ﷺ said: "On the Day of Resurrection, the most weighty item in the Scales of the Deeds will be good manners."

(Abu Dawood and Tirmizi)

(٢٤٤/٤) عَنْ رَجُلٍ مِنْ مُزَيْنَةَ قَالَ قَالُوْا يَا رَسُوْلَ اللهِ مَا خَيْرُ مَا اُعْطِيَ الْإِنْسَانُ؟ قَالَ الْخُلُقُ الْحَسَنُ

(رواه البيهقى فى شعب الايمان والبغوى فى شرح السنة عن اسامة بن شريک)

(244/4) A man from Muzaynah said that some of the Companions ﷺ said, "Messenger of Allah ﷺ, of the things that are bestowed to man, what is the best?" He said, "Good manners!" (Baihaqi in Sha'h al-Iman. Imam Baihaqi has transmitted in Sharah as-Sunnah on the authority of Usamah bin Shareek).

Commentary: It would not be correct to assume from the above Tradition that good morals were even superior to Faith or the principal tenets like prayer, fasting, *Zakah*[1] and *Hajj.*[2] The Companions ﷺ to whom these sayings were directly addressed had already learnt from the Prophet ﷺ that among the various brances of Islam, the most important were Faith and the doctrine of Divine Unity, and, then, came the fundamental duties. As for the rest of the departments of religious life, some of them take precedence over others in various ways, and the place of moral virtues, undoubtly, is very high, and in the attainment of success and salvation in After-life and the gaining of the countenance of the Lord, their significance is beyond question.

(٢٤٥/٥) عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الْمُؤْمِنَ لَيُدْرِکُ بِحُسْنِ خُلُقِهٖ دَرَجَةَ قَائِمِ اللَّيْلِ وَصَائِمِ النَّهَار (رواه ابو داؤد)

(245/105) Sayyidah Ayshah رضى الله عنها relates that she heard the Messenger of Allah ﷺ say: "A Believer with good manners and good moral disposition gets the same reward as he who spend his nights in prayer, and observes fast during days, always."

(Abu Dawood)

Commentary: It shows that a person who is a true Muslim, both in belief and action, and, also, possesses good manners, but does

❶. Poor-due

❷. Pligramage to Makkah.

not engage himself much in supererogatory fasts and prayers attains the same degree of excellence, through moral goodness, as the one who, generally, stands up in prayer throughout the night and fasts all the day long.

(٢٤٦/٦) عَنْ مَعَاذٍ قَالَ كَانَ اٰخِرَ مَا وَصَّانِىْ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ وَضَعْتُ رِجْلِىْ فِى الْغَرْزِ اَنْ قَالَ يَا مَعَاذُ اَحْسِنْ خُلُقَكَ لِلنَّاسِ

(رواه مالک)

(246/6) Mu'az ﷺ related to us, saying: "The last advice given to me by the Messenger of Allah ﷺ when I had put my foot in the stirrups of mount was that he said: 'Make your manners good for the people. (Behave well with them)'." (Mowatta)

Commentary: Towards the end of his life, the holy Prophet ﷺ had sent Sayyidina Mu'az ﷺ as the Governer of Yemen, and while bidding him farewell in Madinah, he had given him a number of instructions which are mentioned, under various headings, in the compilations of the Traditions. In the above narrative, Mu'az ﷺ has spoken of the same occasion. What he means to convey is that as he was leaving for Yemen, to take up the assingment, the last thing the Prophet ﷺ told him was to deal gently with its inhabitants.

It needs, however, be remembered that "good manners" do not entail that even hardened criminals and habitual evil-doers who deserved to be dealt with severely and there was no other way to reform them than through chastisement were, also, to be treated with leniency. It would, on the contrary, amount to the neglect of one's duty and lending encouragement to sinfulness and wrongdoings.

In any case, it is not against moral goodness, by any code of ethics, to be harsh on the criminals, of course, within the limits of justice and the Allah-given law.

Note: As we have seen earlier[1], the holy Prophet ﷺ had, also, said to Sayyidina Mu'az ﷺ at that time, "It is quite possible that we do not meet again after this year. It may be that (when you returned from Yemen) you may visit my mosque and my grave

[1]. 'Meaning and Message of the Traditions': Vol. I. pp., 223-24 (Previous edition)

instead of visiting me."

Since it was not the custom of the Prophet ﷺ to say such things, Mu'az ؓ concluded that the death of the Prophet ﷺ was, probably, near, and he might not be able to see him again. Upon it, he began to cry. The sacred Prophet ﷺ, then, consoled him, saying:

إِنَّ اَوْلَى النَّاسِ بِى الْمُتَّقُوْنَ مَنْ كَانُوْ وَحَيْثُ كَانُوْا

"Much closer to me are people who fear Allah and observe piety, whoever and wherever they may be."

What the Prophet ﷺ had said to Mu'az ؓ turned out to be true, and, on his return from Yemen, Mu'az ؓ did not see him, but his grave.

(٢٤٧/٧) عَنْ مَالِكٍ بَلَغَهُ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ لِأُتَمِّمَ حُسْنَ الْاَخْلَاقِ (رواه فى المؤطا و رواه احمد عن ابى هريرة)

(247/7) Imam Maalik ؓ reports that it had been related to him that the Messenger of Allah ﷺ said: "I have been sent down by Allah to evolve moral virtues to highest perfection."

(This Tradition had been mentioned by Imam Maalik, in the same form as above in his *Mowatta*, without giving the name of the narrator, while Imam Ahmad has related it on the authority of Abu Hurayrah in his *Musnad*).

Commentary: It tells that moral reform and development of good manners were among the chief objects of the mission of the holy Prophet ﷺ and formed an important part of the *sanctification* set forth in the Qur'an as his special duty.

(٢٤٨/٨) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَحَبِّكُمْ اِلَيَّ اَحْسَنُكُمْ اَخْلَاقًا (رواه البخارى)

(248/8) It is related by Abdullah ibn Amr ؓ that the Messenger of Allah ﷺ said: "Nearest to me among you are those who have better manners." (Bukhari)

Commentary: In Sayyidina Jabir's ؓ account of the above Tradition, quoted in *Tirmizi*, it is stated that the Messenger of Allah ﷺ said:

اِنَّ مِنْ اَحَبِّكُمْ اِلَيَّ اَحْسَنُكُمْ اَخْلَاقًا

"The dearest to me among you, and the nearest to me on the Day of Resurrection will be those who displayed the best manners."

These show how essential good morals are desirable manners are for gaining the affection of the holy Prophet ﷺ and his propinquity on the Day of Resurrection.

(٢٤٩/٩) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اَحْسَنْتَ خَلْقِيْ فَاَحْسِنْ خُلُقِيْ (رواه احمد)

(249/9) Sayyidah Ayshah رضى الله عنها relates that the Messenger of Allah ﷺ used to pray:

اَللّٰهُمَّ اَحْسَنْتَ خَلْقِيْ فَاَحْسِنْ خُلُقِيْ

"Oh Allah! Thou hast, by Thy grace, made my body good; make my morals good as well."

Note: This prayer of the sacred Prophet ﷺ for good morals and polite behaviour has been reproduced in different words and at different places in the collections of the Traditions. All the various versions of it will be quoted in a subsequent volume of the present series. Here, however, we shall take up just one more.

It is related, on the authority of Sayyidina Ali ؓ, in *Sahih Muslim*, that one of the prayers the Messenger of Allah ﷺ used to make during *Tahajjud* [1] was:

وَاهْدِنِيْ لِاَحْسَنِ الْاَخْلَاقِ لَا يَهْدِيْ لِاَحْسَنِهَا اِلَّا اَنْتَ وَاصْرِفْ عَنِّيْ سَيِّئَهَا لَا يَصْرِفُ عَنِّيْ سَيِّئَهَا اِلَّا اَنْتَ

"Oh Lord! Lead me on the best of moral manners. No one, aside of Thee, can guide to moral excellence. And remove bad manners from me. No one, aside of Thee, can remove them."

[1]. An optional prayer offered during the latter stages of the night.

GOOD MORALS AND BAD
COMPASSION AND LACK OF IT

Mercy is a special Attribute of Allah, and *Rahman* (the Beneficient) and *Rahim* (the Merciful) are His Excellent Names. The bondsmen are blessed and deserving of Divine Mercy to the extent to which a reflection of this virtue is present in them, while those who are cruel and hard-hearted are excluded from it in the same proportion.

They Are Deserving of Divine Mercy Who Are Merciful to Others

(٢٥٠/١٠) عَنْ جَرِيْرِ بْنِ عَبْدِ اللهِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَرْحَمُ اللهُ مَنْ لَا يَرْحَمُ النَّاسَ (رواه البخارى)

(250/10) It is related by Jareer ibn Abdullah ﷺ that the Messenger of Allah ﷺ said: "Allah will not show mercy to them who do not show mercy to other people."

(Bukhari and Muslim)

Commentary: The word "other people", occurring in it, includes the Muslims as well as the infidels and the sinners. Everyone, indeed, has a claim upon kindness and compassion no matter to what class or community he belongs. True sympathy and kindliness towards the infidels and wrong-doers, however, would demand that, first of all, we felt sorry and concerned in our hearts at the sequel of their infidelity and transgression, and tried sincerely to save them. Apart from it, in cases of physical or worldly want and suffering, also, we are commanded to be kind and helpful to them.

(٢٥١/١١) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلرَّاحِمُوْنَ يَرْحَمُهُمُ الرَّحْمٰنُ اِرْحَمُوْا مَنْ فِي الْاَرْضِ يَرْحَمُكُمْ مَنْ فِي السَّمَاءِ (رواه ابو داؤد والترمذى)

(251/11) It is related by Abdullah ibn Amr ibn al-Aas رضى الله عنهما that the Messenger of Allah ﷺ said: "Allah will have mercy upon them that are merciful. Treat kindly the dwellers of the earth; He who dwells in the heavens will treat you kindly:
(Abu Dawood and Tirmizi)

Commentary: It shows that deserving of the special mercy of the Lord are the kind-hearted bondsmen who have love and sympathy for His creatures.

The exhortation to show kindness to "the dwellers of the earth" includes not only men of all faiths and nationalities, but, also, animals. It has been made more explicit in the Traditions that follow.

On Showing Kindness to Animals—A Thirsty Dog

(٢٥٢/١٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا رَجُلٌ يَمْشِىْ بِطَرِيْقٍ اِشْتَدَّ عَلَيْهِ الْعَطْشُ فَوَجَدَ بِئْرًا فَنَزَلَ فِيْهَا فَشَرِبَ ثُمَّ خَرَجَ فَاِذَا كَلْبٌ يَلْهَثُ يَاكُلُ الثَّرىٰ مِنَ الْعَطْشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هٰذَا الْكَلْبَ مِنَ الْعَطْشِ مِثْلُ الَّذِىْ كَانَ بَلَغَ بِىْ فَنَزَلَ الْبِئْرَ فَمَلاءَ خُفَّهُ ثُمَّ اَمْسَكَهُ بِفِيْهِ فَسَقَى الْكَلْبَ فَشَكَرَ اللهُ لَهُ فَغَفَرَلَهُ قَالُوا يَا رَسُوْلَ اللهِ وَاِنَّ لَنَا فِى الْبَهَائِمِ اَجْرًا؟ فَقَالَ نَعَمْ فِىْ كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ اَجْرٌ (رواه البخارى و مسلم)

(252/12) Abu Hurayrah ﷺ related to us, saying that the Messenger of Allah ﷺ said: "Once a traveller was feeling extremely thirsty, he came upon a well. He went down into it, drank the water, and came out. On coming out, he saw a dog that was dying of thirst. Its tongue was sticking out and it was licking the wet earth. The man took pity on it, and, again, went down into the well, filled his leather stocking with water, held it by his teeth, and came out of the well, and gave the water to the dog to drink. This simple service to the thristing dog pleased the Lord so much that He blessed the man with salvation." Upon it, some Companions enquired: "Is there a reward even on removing the distress of animals?" "Yes" replied the Prophet. "On removing the distress of every living being (that can feel the pangs of hunger and thirst)". (Bukhari and Muslim)

Commentary: Sometimes, even an ordinary act is most pleasing to Allah owing to the idea or intention behind it, or the unusal circumstances in which it is performed, and all the sins and iniquities of the doer are forgiven as a result of it. The incident, related in the above report, is of a similar kind. A traveller is pressing on towards his destination under the hot sun. He is tormented by thirst. In these circumstances, he sees a well, but there is no rope or bucket to draw the water from it. With great difficulty, he climbs down into the well, drinks the water, and comes out. Now, he sees a dog licking the wet earth. He takes pity on it. The situation in which he is placed demands that he should hurry on with the journey and reach the destination early so that he could have some rest. But there is the dying dog. He cannot leave it alone. It is, also, a creature of the Lord. So, he decides to go down into the well again and fetch the water for the poor animal. On reaching the water, he fills his leather-stocking, holds it by the teeth, and comes out, and gives the water to the dog. The mercy and benevolence of the Lord is strirred by it and the decision is reached to grant him forgiveness and Paradise.

It needs to be remembered that it was not merely the act of giving water to the dog that mattered, but the spirit behind it.

(٢٥٣/١٣) عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَائِطاً لِرَجُلٍ مِنَ الْاَنْصَارِ فَاِذَا فِيْهِ جَمَلٌ فَلَمَّا رَأَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَنَّ وَ ذَرَفَتْ عَيْنَاهُ فَاَتَاهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَمَسَحَ ذِفْرَاهُ فَسَكَتَ فَقَالَ مَنْ رَبُّ هٰذَا الْجَمَلِ؟ لِمَنْ هٰذَا الْجَمَلُ؟ فَجَاءَ فَتًى مِنَ الْاَنْصَارِ فَقَالَ لِيْ يَا رَسُوْلَ اللهِ! فَقَالَ لَهُ اَفَلَا تَتَّقِى اللهَ فِيْ هٰذِهِ الْبَهِيْمَةِ الَّتِيْ مَلَّكَكَ اِيَاهُ؟ فَاِنَّهُ شَكٰى اِلَيَّ اَنَّكَ تُجِيْعُهُ وَتُدْئِبُهُ (رواه ابو داؤد)

(253/13) Narrates Abdullah ibn Ja'far ﷺ, "Once the Messenger of Allah ﷺ went to the orchard of an Ansar[1] Companion.There was a camel over there which groaned pathetically on seeing the Prophet ﷺ, as she-camel does when separated from its young

[1]. Literally, it means the 'helpers'. In islamic terminology, the term applies to the inhabitants of Madinah who embraced the Islamic faith and extended warm support and sympathy to the *Mohajirs* (emigrants from Makkah).

one, and, began to shed tears. The Prophet ﷺ went to it and stroked its head gently until it became quiet. He, then, asked: "Whose camel is it?" An ansar young man came forward and said that it bnelonged to him. The Prophet ﷺ thereupon, said to the Ansar: 'Do you not fear Allah, in respect of the poor, dumb creature. Who has made you its master? it has complained to me that you keep it hungry and take too much work from it."

(Abu Dawood)

Commentary: As Sayyidina Sulayman عليه السلام used to understand the language of the birds, by Allah's leave, which, also, is mentioned in the Qur'an:

وَعُلِّمْنَا مَنْطِقَ الطَّيْرِ (النمل ٢٧:١٦)

We have been taught the language of the birds, (An-Naml 27:16)

The Holy Prophet ﷺ, too, could understand the language of the animals. The incident mentioned, in this Tradition, of the Prophet's ﷺ comprehension of the complaint of the camel, and, in the next, of his comprehension of the complaint of a bird, belong to the same category, and are, so to speak, among his miracles that cannot be explained by a known natural law.

The moral of it is that anyone possessing an animal should feed it properly and take only as much work from it as may not be beyond its endurance.

The world has, now, woken to the need of the prevention of cruelty of animals, but the scared Prophet ﷺ had taught it to mankind over fourteen hundred years ago.

(٢٥٤/١٤) عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ عَنْ اَبِيْهِ قَالَ كُنَّا مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَانْطَلَقَ لِحَاجَتِهٖ فَرَأَيْنَا حُمَرَةً مَعَهَا فَرْخَانِ فَاَخَذْنَا فَرْخَيْهَا فَجَاءَتِ الْحُمَّرَةُ فَجَعَلَتْ تَعْرِشُ فَجَاءَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ فَجَعَ هٰذِهٖ بِوَلَدِهَا ؟ رُدُّوْ وَلَدَهَا اِلَيْهَا — وَرَاٰى قَرْيَةَ نَمْلٍ قَدْ حَرَقْنَا هَا فَقَالَ مَنْ حَرَق هٰذِهٖ؟ قُلْنَا نَعَمْ قَالَ اِنَّهٗ لَا يَنْبَغِىْ اَنْ يُعَذِّبَ بِالنَّارِ اِلَّا رَبُّ النَّارِ (رواه ابو داؤد)

(254/14) Abdul Rahman ibn Abdullah ibn Masud relates, on the authority of his father, "We were accompanying the Messenger of Allah ﷺ on a journey that, while he had gone to attend the

call of nature, we saw a small red bird, (probably a blue- necked jay), with two young ones. We caught the chicks, (and) the bird came and began to hover over our heads. (Meanwhile), the Prophet ﷺ returned,and said: 'Who has hurt the bird by catching its young ones? Give back the chicks to it'. He, then, saw an ant-hill we had set fire to, and enquired who had done that. 'O Messenger of Allah, we said, 'We have burnt it'. He, thereupon, observed: 'It befits on one save Allah, the Creator of Fire, to inflict the punishment of fire on a living being.'"

(Abu Dawood)

Commentary: From these Traditions we learnt that the animals too, even the ants, should not be treated cruelly.

(٢٥٥/١٥) عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَتْ اِمْرَاَةٌ النَّارَ فِيْ هِرَّةٍ رَبَطَتْهَا فَلَمْ تُطْعِمْهَا وَلَمْ تَدَعْهَا تَاكُلُ مِنْ خُشَاشِ الْاَرْضِ (رواه البخاری و مسلم)

(255/15) It is related by Abdullah ibn Amr that the Messenger of Allah ﷺ said: "A cruel, hard-hearted woman was cast into Hell for her curelty to a cat which she held in captivity until it died of starvation. She neither gave it a morsel of food nor sit it free so that it could eat the worms (or rodents) of the earth."

(Bukhari and Muslim)

Commentary: From Sayyidina Jabir's ؓ account, quoted in *Sahih Muslim*, it appears that the woman was of the Bani Isra'il and the Holy Prophet ﷺ seen her under going the penalty of fire in Hell either during the Night of Ascension or in a dream or some other vision.

Anyway, it is clear from it that even curelty to animals is most displeasing to the Lord and can lead one to Hell.

(٢٥٦/١٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ سَمِعْتُ اَبَا الْقَاسِمِ الصَّادِقَ الْمَصْدُوْقَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تُنْزَعُ الرَّحْمَةُ اِلَّا مِنْ شَقِيٍّ (رواه احمد والترمذی)

(256/16) Abu Hurayrah ؓ relates that he heard the truthful and trustworthy Sayyidina Abul Qasim ﷺ say: "The attribute of compassion is not taken away from the heart of anyone except the ill-fated."

(Musnad Ahmad and Tirmizi)

Commentary: It shows that if the heart of anyone is wholly devoid of kindliness and compassion, it should be taken to mean that he is accursed in the sight of Allah, for the heart of a person who is doomed to Hell, alone, is totally lacking in mercy.

(٢٥٧/١٧) عَنْ اَبِیْ هُرَيْرَةَ اَنَّ رَجُلًا شَكَا اِلَى النَّبِیِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَسْوَةَ قَلْبِهٖ قَالَ اِمْسَحْ رَأْسَ الْيَتِيْمِ وَاَطْعِمِ الْمِسْكِيْنَ (رواه احمد)

(257/17) It is related by Abu Hurairah ؓ that someone complained to the Prophet ﷺ of his (own) hard-heartedness. "Caress the head of the orphan, and feed the poor", the Prophet ﷺ instructed him. (Musnad Ahmad)

Commentary: Cruelty is a spiritual ailment. The questioner had sought the advice of the Prophet ﷺ concerning the state of his heart upon which he was told to cultivate the habits of caressing the heads of the orphans and feeding the hungry.

The remedy suggested by the holy Prophet ﷺ is based upon a well-known principle of psychology, or, rather, it confirms it. It teaches that if a mental or emotional condition is not present in anyone, and he wants to acquire it, he should make himself look like possessing it, and, in course of time, it will become a part of his nature. The method of profusion in *Zikr* (Allah remembrance), as a means to the cultivation of Divine love, which is practised among the *Sufis*[1], is found on the same principle.

Nevertheless, it is a symbol of compassion to stoke the head of an orphan and feed the poor. Anyone lacking this can develop it by following this advice.

Generosity

To spend one's wealth on others and to aid and assist them in their needs, too, is a branch of compassion in the same way as stinginess, illiberality and selfishness are a form of curelty.

(٢٥٨/١٨) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلسَّخِیُّ قَرِيْبٌ مِّنَ اللهِ قَرِيْبٌ مِّنَ النَّاسِ قَرِيْبٌ مِّنَ الْجَنَّةِ بَعِيْدٌ مِّنَ النَّارِ ـ وَالْبَخِيْلُ بَعِيْدٌ مِنَ اللهِ بَعِيْدٌ مِنَ النَّاسِ بَعِيْدٌ مِنَ الْجَنَّةِ قَرِيْبٌ مِّنَ النَّارِ وَالْجَاهِلُ سَخِیٌّ اَحَبُّ

[1]. Belonging to a class of Godly and abstemious persons among Muslims

اِلَى اللهِ مِنْ عَابِدٍ بَخِيْلٍ (رواه الترمذی)

(258/18) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "A generous- hearted bondsman is nearer to Allah and men, and he is close to Heaven and far away from Hell; and, surely, an ignorant, but open-handed man is dearer to Allah than a devotee who is a miser." (Tirmizi)

(۲۵۹/۱۹) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم قَالَ اللهُ تَعَالىٰ اَنْفِقْ اُنْفِقْ عَلَيْكَ (رواه البخاری ومسلم)

(259/19) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "It is the command of the Lord for every bondsman : 'Spend on others. I shall spend on thee."

(Bukhari and Muslim)

Commentary: It gives the assurance that Allah will bestow more wealth, from His hidden treasures, upon those who spend on the weak and needy fellow-men. They need not fear that poverty will become their lot if they spent freely in the way of Allah.

(۲۶۰/۲۰) عَنْ جَابِرٍ قَالَ مَا سُئِلَ النَّبِیُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ فَقَالَ لَا (رواه البخاری و مسلم)

(260/20) Jabir ﷺ relates "It never happened that the Messenger of Allah ﷺ was asked for anything and he denied them."

(Bukhari and Muslim)

Commentary: It shows that such was the generosity of the holy Prophet ﷺ that he never turned away a suppliant without giving him something. He always helped those who asked him for charity, and if, at any time, he had nothing to give, he would borrow for it.

(۲۶۱/۲۱) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ عِنْدِیْ مِثْلُ اُحُدٍ ذَهَبًا لَسَرَّنِیْ اَنْ لَا يَمُرَّ عَلَیَّ ثَلٰثُ لَيَالٍ وَ عِنْدِیْ مِنْهُ شَيْئٌ اِلَّاشَيْئٌ اَرْصُدُهُ لِدَيْنٍ (رواه البخاری ومسلم)

(261/21) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "If I have gold equal (in weight) (even) to Mount Uhud, my desire will be that I spent the whole of it, before the passage of three nights, in the path of Allah, except that I held

back some of it to pay off a debt." (Bukhari and Muslim)

(٢٦٢/٢٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعُ الشُّحُّ وَالْاِيْمَانُ فِىْ قَلْبِ عَبْدٍ اَبَدً (رواه النسائى)

(262/22) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Miserliness and greed cannot coexist together with faith in anyone's heart." (Nasai)

Commentary: What it seeks to emphasise is that stinginess is so greatly repugnant to the spirit of Islam that it cannot enter the heart of a true Believer, and if this habit is found in anyone, it may be presumed that he is unblest with th radiance of Faith. As a little recflection will show, there can be no place for a thing like miserliness in the heart of a person who has a living faith in Allah and His Attributes.

(٢٦٣/٢٣) عَنْ اَبِىْ بَكْرٍ الصِّدِّيْقِ عَنِ النَّبِىِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ خِبٌّ وَلَا بَخِيْلٌ وَلَا مَنَّانٌ (رواه الترمذى)

(263/23) Abu Bakr ﷺ related to us, saying that the Messenger of Allah ﷺ said: "'The cheat, the miser, and the one who follows up one's favours with painful reminders of them shall not enter Heaven." (Tirmizi)

Commentary: It denotes that deceit, and parsimony, and to speak or boast of favours conferred are such ruinous habits that these are likely to obstruct one's passage to Paradise. Hence, those who are keen to attain salvation and go to Heaven should keep away from them.

Forgiveness And Self-Restraint

To pardon the guilty and the offender and to refuse to take revenge are among the virtues that are closely related to soft-heartedness. The Prophet ﷺ, himself, did the same and exhorted his followers also, to act in like manner.

We have, already, seen the Tradition in previous pages, quoted on the authroity of Sayyidina Abu Hurayrah ﷺ, that the Lord had commanded nine things to the Messenger of Allah ﷺ, in particular, one of which was to forgive those who were cruel and

unjust to him.

(٢٤٦/٢٤) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَجُلًا شَتَمَ اَبَا بَكْرٍ وَالنَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ يَتَعَجَّبُ وَيَتَبَسَّمُ فَلَمَّا اَكْثَرَ رَدَّ عَلَيْهِ بَعْضَ قَوْلِهِ فَغَضِبَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَامَ فَلَحِقَهُ اَبُوْ بَكْرٍ وَقَالَ يَا رَسُوْلَ اللهِ كَانَ يَشْتِمُنِىْ وَاَنْتَ جَالِسٌ فَلَمَّا رَدَدْتُ عَلَيْهِ بَعْضَ قَوْلِهِ غَضِبْتَ وَقُمْتَ قَالَ كَانَ مَعَكَ مَلَكٌ يَرُدُّ عَلَيْهِ فَلَمَّا رَدَدْتَّ عَلَيْهِ وَقَعَ الشَّيْطَانُ، ثُمَّ قَالَ يَا اَبَا بَكْرٍ ثَلٰثٌ كُلُّهُنَّ حَقٌّ مَا مِنْ عَبْدٍ ظُلِمَ بِمَظْلِمَةٍ فَيُغْضِىْ عَنْهَا لِلّٰهِ عَزَّوَجَلَّ اِلَّا اَعَزَّ اللهُ بِهَا نَصْرَهُ وَمَا فَتَحَ رَجُلٌ بَابَ عَطِيَّةٍ يُرِيْدُ بِهَا صِلَةً اِلَّا زَادَ اللهُ بِهَا كَثْرَةً ، وَمَا فَتَحَ رَجُلٌ بَابَ مَسْئَلَةٍ يُرِيْدُ بِهَا كَثْرَةً اِلَّا زَادَ اللهُ بِهَا قِلَّةً (رواه احمد)

(264/24) It is related by Abu Hurayrah ﷺ "A person once abused Abu Bakr ﷺ, and the Prophet ﷺ was sitting [there]. He felt amazed and was smiling (at the behaviour of both with the man abusing Abu Bakr continuously and the latter bearing it with patience). But when that person went on with it beyond limit, Abu Bakr ﷺ, also, returned some of the invectives. The Prophet ﷺ, thereupon, left the place in some anger. (Feeling greatly perturbed, Abu Bakr went after the Prophet ﷺ to find out the reason of his annoyance and apologised). As he met the Prophet ﷺ, and said, Messenger of Allah! How is that you remained sitting when the man was hurling abuses at me, without end, but when I, too, said something, you got angry and departed from the place?' The Prophet replied: 'An angel of Allah was with you and replying on your behalf as long as you kept quiet and showed patience, but when you answered back, the angel went away and the devil came in, (on seeing an opportunity to add fuel to the fire).' Then, he said, 'O Abu Bakr! There are three things that are absolutely true: One, if an injustice is done to anyone and he forgives it solely for the sake of Allah (and does not take revenge), Allah will support him, in all respects, in return for it (and raise him in esteem both in this world and the next). Two, whoever opens the door of giving to others and showing kindness to kinsmen, Allah will bestow prosperity upon him and multiply his wealth. And, three, whoever will open the door of begging (not out of need but) to

add to his wealth, Allah will cause a further diminution in his possessions." (Musnad Ahmad)

Commentary: Though it is permissible to take revenge with justice, a better and nobler thing is to forgive, for the sake of Allah, even when one has the power to avenge oneself. Since Sayyidina Abu Bakr ﷺ was regarded with special favour by the Prophet ﷺ, he did not like him to say anything, by way of a retort, to the offender. Says the Qur'an:

وَجَزَآءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللهِ (الشورى ۴۲:۴۰)

The legal repayment of an ill-deed is an ill, the like thereof. But whosoever pardoneth and amendeth, his reward is due from Allah. (Al-Shura 42:40)

(٢٥/٢٥٦) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مُوْسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ يَا رَبِّ مَنْ اَعَزُّ عِبَادَکَ عِنْدَکَ قَالَ مَنْ اِذَا قَدَرَ غَفَرَ (رواه البیهقی فی شعب الایمان)

(265/25) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Musa ibn Imran, the Prophet, once asked the Lord:'Oh Lord! Who are the noblest of bondsmen in Your sight?' 'Those who forgive the guilty when they have him in their control (and are in a position to take revenge,' the Lord replied." (Baihaqi)

Commentary: It is worth remembering that the superiority of forgiving the guilty and the defaulter, as mentioned above, is related only to the personal sphere, i.e., where our individual or private rights and interests are concerned. But no one has the right to condone an offence or misdeed that is against Allah, and upon which a punishment is fixed by Him. The practice of the holy Prophet ﷺ, who was the most merciful of men, was, also, the same. He always forgave those who did a wrong to him, but never failed to punish, according to the Divine Law, men who violated the limits laid down by Allah.

It is related in *Bukhari* and *Muslim*, on the authority of Sayyidah Ayshah رضی الله عنها:

وَمَا انتقم رسول الله صلى الله عليه وسلم لنفسه فى شئ قط الا ان ينتهک حرمة الله

"The Messenger of Allah ﷺ never punished anyone in a personal matter, but when a person transgressed against a Allah-given law, he used to punish him by reason of the command of Allah."

(٢٦٦/٢٦) عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللهِ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللهِ كَمْ اَعْفُوْ عَنِ الْخَادِمِ فَصَمَتَ عَنْهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ يَا رَسُوْلَ اللهِ كَمْ اَعْفُوْ عَنِ الْخَادِمِ قَالَ كُلَّ يَوْمٍ سَبْعِيْنَ مَرَّةً (رواه الترمذى)

(266/26) It is related by Abdullah ibn Umar ﷺ that (once) a person came to the Messenger of Allah ﷺ and said: "O Messenger of Allah ! How many times should I forgive the fault of my attendent (slave or servant)?". The Prophet did not answer and kept quiet. The questioner, then, asked again: 'How many times should I forgive the fault of my attendent (slave or servant)?" He replied, "Seventy times each day." (Tirmizi)

Commentary: What the holy Prophet ﷺ wanted to stress was that forgiveness was not a thing on which a limit could be set. On the other hand, kindliness demanded that a servant should be forgiven even if he was frequently at fault.

As we have seen in the earlier volumes, the figure of seventy on such occasions does not denote the exact number, but profusion. And, it is more apparent in this *hadith*.

Doing Good

To do an act of kindness, too, is a branch of compassion, or, rather, its fruit. It can have many forms, such as, the doing someone a favour, the offering a gift, or the rendering a service or acting in any other manner that may be a source of joy or comfort to anyone. The holy Prophet ﷺ has urged upon his followers to make all these a part of their social and moral behaviour.

(٢٦٧/٢٧) عَنْ اَنَسٍ وَ عَبْدِ اللهِ قَالَا قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

اَلْخَلْقُ عَيَالُ اللّٰهِ فَاَحَبُّ الْخَلْقِ اِلَى اللّٰهِ مَنْ اَحْسَنَ اِلٰى عَيَالِهِ

(رواه البيهقى فى شعب الايمان)

(267/27) Anas and Abdullah رضى الله عنهما (both) related to us that the Messenger of Allah ﷺ said: "The creatures are the family of Allah. (He is responsible for their sustenance in the same way as a person, ostensibly, is responsible for the sustenance of his dependents). Thus, the most beloved of Allah, in the whole creation, is he who does good to the members of His family, i.e., His creatures." (Baihaqi)

Commentary: In this world of ours, too, we feel drawn to a person who is good and kind to our family. In the above Tradition, we are told that the same is the case with the Lord as well. Whoever shows kindness to His creatures is greatly liked by Him.

Note: We have said earlier and repeat that it should be noted that such tidings appertain only to those who are not guilty of a mortal sin that renders a man wholly unworthy of Divine benevolence.

Take it like this, suppose it is proclaimed by a king that he will reward and raise in honour anyone who does good to his subjects, will it include even the rebels and professional criminals?

(٢٦٨/٢٨) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَكُوْنُوْا اِمَّعَةً تَقُوْلُوْنَ اِنْ اَحْسَنَ النَّاسُ اَحْسَنَّا وَاِنْ ظَلَمُوْا ظَلَمْنَا وَلٰكِنْ وَطِّنُوْا اَنْفُسَكُمْ اِنْ اَحْسَنَ النَّاسُ اَنْ تُحْسِنُوْا وَ اِنْ اَسَاءُوْا فَلَا تَظْلِمُوْا (رواه الترمذى)

(268/28) It is related by Huzayfah ﷺ that the Messenger of Allah ﷺ said: "Do not be of those who do (by others) as the others do (by them), and say that we will do them a favour if they do us a favour, and if they will be mean and unjust to us then we, too, will be mean and unjust to them. On the contrary, resolve that you will do good if the others do good, and if they do a wrong and act unjustly, even then you will not be unfair to them." (Tirmizi)

Commentary: It tells that a true Believer should always be kind-hearted and amiable to others and an act of goodness should not be done only to those who are good to us, but to such people, as well, who treat us unjustly. We have seen a *hadith* in the *Kitab*

ar Riqaq narrated by Abu Hurayrah that the Messenger of Allah ﷺ said that his Lord had commanded him to join ties with him who broke them and to give to him too who holds back.

(٢٦٩/٢٩) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَضىٰ لِاَحَدٍ مِنَ اُمَّتِيْ حَاجَةً يُرِيْدُ اَنْ يَّسُرَّهُ بِهَا فَقَدْ سَرَّنِيْ وَمَنْ سَرَّنِيْ فَقَدْ سَرَّ اللّٰهَ وَمَنْ سَرَّ اللّٰهَ اَدْخَلَهُ اللّٰهُ الْجَنَّةَ (رواه البيهقى فى شعب الايمان)

(296/29) Sayyidina Anas ؓ has said that the Messneger of Allah ﷺ said: "He who fulfils the need of any of my people to make him happy, truly makes Me happy. And, he who makes me happy, in fact, makes Allah happy, And, he who makes Allah happy, Allah will make him enter Paradise." (Baihaqi)

Commentary: We can see how much the Messenger of Allah ﷺ cares for his people from this *hadith.* If anyone pleases another person by doing something for him then he pleases the Prophet ﷺ and thereby earns the pleasure of Allah and Paradise.

(٢٧٠/٣٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلسَّاعِيْ عَلَى الْاَرْمَلَةِ وَالْمِسْكِيْنِ كَالسَّاعِيْ فِيْ سَبِيْلِ اللّٰهِ وَاَحْسِبُهُ قَالَ كَالْقَائِمِ لَا يَفْتُرُ وَ كَالصَّائِمِ لَا يُفْطِرُ (رواه البخارى و مسلم)

(270/30) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whoever exerts himself for the sake of a helpless widow or a weak and indigent man is equal in recompense to him who exerts himself in the path of Allah." (The narrator adds): "And I think the Prophet, also, said that 'he is like the bondsman who spend his nights in prayer, and does not feel tired, and the bondsman who fasts through the year, and never goes without a fast." (Bukhari and Muslim)

Commentary: As we have seen in the foregoing Traditions, an act of kindness is most pleasing to Allah, no matter to what kind or class it belongs or to whom it is done. To attend to the need of a poor and helpless man or woman and to take pains in order to bring relief to them is an act of such a high order, in the sight of Allah, that the bondsmen who do so are worthy of the same reward that is on fighting in the way of Allah or devoting one's nights, habitually,

to prayer and days to fasting.

Even The Smallest Act of Goodness is Precious in The Judgement of The Lord

(٢٧١/٣١) عَنْ اَبِىْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يُحَقِّرَنَّ اَحَدُكُمْ شَيْئًا مِنَ الْمَعْرُوْفِ فَاِنْ لَمْ يَجِدْ فَلْيَلْقَ اَخَاهُ بِوَجْهٍ طَلِقٍ وَاِذَا اشْتَرَيْتَ لَحْمًا اَوْ طَبَخْتَ قِدْرًا فَاَكْثِرْ مَرَقَتَهُ وَاغْرِفْ لِجَارِكَ مِنْهُ (رواه الترمذى)

(271/31) Abu Zarr Ghiffari ﷺ related to us that the Messenger of Allah ﷺ said: "Let no one of you consider any form of manner or doing good of little value. So, if he has nothing to give to a brother, he should, at least, meet him with a smile on his face. (This, too, is a form of kindness). And when you buy or cook meat, increase the broth, (by putting more water into it), and take out a spoonful from it for your neighbour." (Tirmizi)

Commentary: It emphasises that everyone should make it a point to be kind and helpful to his relatives, friends or neighbours. He should give gifts to them, according to his means, and if he has nothing worth giving, he should give what he can afford and not hold himself back thinking that it was valueless, so much so that if he was not in a position to offer anything else, he ought to greet him with a cheerful face. It, too, is a form of kindliness, and like the offering of gifts etc., contributes to the promotion of mutual love and affection. Likewise, even a poor person can add water to the broth when meat is cooked in his house and send some of it to the neighbour.

The holy Prophet ﷺ has mentioned these acts of fellow-feeling and kind treatment, obviously, as an illustration, otherwise what this Tradition means is that everyone should be ready to do what favour he can to others, no matter how insignificant it apeared.

(٢٧٢/٣٢) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تُحَقِّرَنَّ مِنَ الْمَعْرُوْفِ شَيْئًا وَاِنَّ مِنَ الْمَعْرُوْفِ اَنْ تَلْقَ اَخَاكَ بِوَجْهٍ طَلِقٍ وَاَنْ تُفْرِغَ مِنْ دَلْوِكَ فِىْ اِنَاءِ اَخِيْكَ (رواه الترمذى)

(272/32) Jabir ﷺ relates that the Messenger of Allah ﷺ said: "Do not consider any form of kindness insignificant and one of

its forms (which costs nothing) is that you meet a brother with a cheerful face, and it, also, (is among the kindly acts, that you pour water from your bucket into the vessel of your brother."

(Tirmizi)

Commentary: Like the preceeding report, it, too, makes use of examples to stress that no act of kindness is insignificant in the sight of Allah, and a person should not hesitate to render what little service he can to others. Doing good is not the prerogative of the rich. The poor too can do it.

Self-Denial

A superior form of kindness is that though a person may be needing a thing himself, he gives it to someone who wants it. This is called self-sacrifice, and, without doubt, it is a virute of the highest order.

(۲۷۳/۳۳) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ جَاءَ تْ اِمْرَاَةٌ اِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِبُرْدَةٍ فَقَالَتْ يَا رَسُوْلَ اللهِ اَكْسُوْكَ هٰذِهٖ فَاَخَذَهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُحْتَاجًا اِلَيْهَا فَلَبِسَهَا فَرَاٰهَا عَلَيْهِ رَجُلٌ مِنْ اَصْحَابِهٖ فَقَالَ يَا رَسُوْلَ اللهِ مَا اَحْسَنَ هٰذِهٖ فَاَكْسُنِيْهَا فَقَالَ نَعَمْ فَلَمَّا قَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَامَهٗ اَصْحَابُهٗ قَالَ مَا اَحْسَنْتَ حِيْنَ رَاَيْتَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَخَذَهَا مُحْتَاجًا اِلَيْهَا ثُمَّ سَاَلْتَهٗ اِيَّاهَا وَقَدْ عَرَفْتَ اَنَّهٗ لَا يُسْاَلُ شَيْئًا فَيَمْنَعَهٗ فَقَالَ رَجَوْتُ بَرَكَتَهَا حِيْنَ لَبِسَهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَعَلِّىْ اُكَفَّنُ فِيْهَا (رواه البخارى)

(273/33) Narrates Sahl ibn Sa'ad ؓ that (once) a woman came to the Messenger of Allah ﷺ with a mantle (as a present) and begged him to wear it. Then Prophet ﷺ accepted the gift and wore it. His condition, at that time, was such that he really needed a mantle. On seeing him wearing it, a Companion said: Messenger of Allah! This mantle is very good. Please give it to me." "Alright", replied the Prophet ﷺ and gave him the mantle. After the Messenger of Allah ﷺ had gone, some Companions rebuked the person (who had asked for the mantle), and said: "You did a wrong thing. You knew that the Messenger of Allah ﷺ needed it himself and it was in a state of want that he had accepted it from the lady yet you asked for it knowing well that

it was his habit to give away whatever anyone asked for from him." The Companion replied: "I did so for the sake of its blessedness. I though that as the Messenger of Allah ﷺ had worn the mantle, it would make a good shroud for me."(Bukhari)

(٢٧٤/٣٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ اِلٰى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّىْ مَجْهُوْدٌ فَاَرْسَلَ اِلٰى بَعْضِ نِسَائِهِ فَقَالَتْ وَالَّذِىْ بَعَثَكَ بِالْحَقِّ مَا عِنْدِىْ اِلَّا مَاءٌ ثُمَّ اَرْسَلَ اِلٰى اُخْرىٰ فَقَالَتْ مِثْلَ ذَالِكَ وَقُلْنَ كُلُّهُنَّ مِثْلَ ذَالِكَ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ يُّضَيِّفُهُ يَرْحَمُهُ اللهُ فَقَامَ رَجُلٌ مِنَ الْاَنْصَارِ يُقَالُ لَهُ اَبُوْ طَلْحَةَ فَقَالَ اَنَا يَا رَسُوْلَ اللهِ فَانْطَلَقَ بِهٖ اِلٰى رَحْلِهٖ فَقَالَ لِاِمْرَأَتِهٖ هَلْ عِنْدَكِ شَيْئٌ قَالَتْ لَا اِلَّا قُوْتُ صِبْيَانِىْ قَالَ فَعَلِّلِيْهِمْ بِشَيْئٍ وَ نَوِّمِيْهِمْ فَاِذَا دَخَلَ ضَيْفُنَا فَاَرِيْهِ اَنَّا نَاكُلُ فَاِذَا اَهْوىٰ بِيَدِهٖ لِيَا كُلَ فَقُوْمِىْ اِلَى السِّرَاجِ كَىْ تُصْلِحِيْهِ فَاَطْفِئِيْهِ فَفَعَلَتْ فَقَعَدُوْا وَاَكَلَ الضَّيْفُ وَبَاتَا طَاوِيَيْنِ فَلَمَّا اَصْبَحَ غَدَا عَلٰى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَقَدْ عَجِبَ اللهُ اَوْضَحِكَ اللهُ مِنْ فُلَانٍ وَفُلَانَةٍ

(رواه البخاری و مسلم)

(274/34) Narrates Abu Hurayrah ؓ that (once) a person came to the Messenger of Allah ﷺ and said: "I am a poor and needy person, and in great distress. (I am starving)." The Prophet ﷺ thereupon, sent word to one of his wives (to send if she had anything to eat for the poor fellow). She replied: "By the Holy Being who hasraised you up with Truth, there is nothing to eat or drink with me save water." The Messenger of Allah ﷺ then, enquired from another of his wives, and, then, one one by one, from all of his wives, and, recieved the same reply. At last, he enquired from the Companions (who were with him at that time): "Who, among you can have him as his guest? There will be a special favour of the Lord on him (who does so)." (Upon it), an Ansar, named Abu Talha, stood up, and said: "Messengr of Allah ! I shall have him for a guest." Abu Talha took the man to his house, and said to his wife: "Do you have anything for this guest?" "There is nothing except the food for the cnidlren", she replied." (there is nothing to eat for you or me too)." "Then, said Abu Talha," put the children to sleep, (somehow), without

feeding them, and pretened before the guest that we are going to eat with him. When he stretches his hand for eating, go to the lamp at the pretext of setting it right and put it out (so that there may be darkness and the guest cannot know whether we are eating with him or not)". The wife did as she was told, and while all the three sat down at the meal, it was only the guest who ate, and Abu Talha and his wife remained hungry for the night. When Abu Talha went to the Messenger of Allah ﷺ in the morning, the latter named him and his wife specifically, and gave them the glad tidings that "Allah very much liked the act of such-and-such a bondsman and such-and-such a bondswoman of His. He was highly pleased." The narrator forgot whether the Prophet ﷺ said عجب الله or ضحک الله . (Bukhari and Muslim)

Commentary: The incident narrated above speaks of the marvellous sentiments of magnanimity and self-abnegation the holy Prophet ﷺ had produced among his Companions ؓ through his teachings and practical example. It is this spirit of self-sacrifice and hospitality of the Ansars that has been extolled in the Qur'an in these words:

"وَيُؤْثِرُوْنَ عَلَىٰٓ اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ" (سورة الحشر ٥٩:٩)

They prefer the needy to themselves though poverty (or hunger) become their lot. (Al-Hashr 59:9)

It was to express extra ordinary approval the behaviour of Abu Talha had received that the Prophet ﷺ used the word عجب or ضحک (amazed or laughed) otherwise these are qualities of human beings among the essential qualities of Faith. The Prophet ﷺ, himself, was an embodiment of love, and each attribute of his was an attribute of Faith indeed.

(٢٧٥/٣٥) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ النَّبِىَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ مَاْلَفٌ وَلَا خَيْرَ فِيْمَنْ لَا يَاْلَفُ وَلَا يُؤْلَفُ (رواه احمد والبيهقى فى شعب الايمان)

(275/35) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "A Believer is a personification of love. There is no virtue in him who does not love others and the others do not love him." (Musnad Ahmad and Baihaqi)

Commentary: It shows that to have a loving and affectionate nature is a religious requirement for a Muslim. If he does not care

for others and the others do not care for him, he is devoid of virtue and his existence is of no benefit to society.

It has a lesson for the dry and unsociable people who imagine detachment and aloofness to be the signs of religiousness and spirituality, and do not feel warmly for others nor let others come close to them. It should, however, be taken for granted that the love and affection of the Believer is for the sake of Allah and subject to His Will and Command.

مَحْيَایَ وَ مَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ (الانعام ٦:١٦٢)

My living and death are for Allah, Lord of the worlds.
(Al-An'am 6:162)

Love and Hatred For The Sake of Allah

(٢٧٦/٣٦) عَنْ اَبِیْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ اِنَّ اَحَبَّ الْاَعْمَالِ اِلَی اللهِ تَعَالیٰ اَلْحُبُّ فِی اللهِ وَالْبُغْضُ فِی اللهِ (رواه ابو داؤد)

(276/36) Abu Zarr Ghiffari ﷺ related to us, saying: "The Messenger of Allah ﷺ said: "Among the acts of a bondsman, the most pleasing to Allah is love which is for the sake of Allah, and hatred which is for the sake of Allah." (Abu Dawood)

Commentary: He, of course, dwells on a high moral and spiritual place who loves whom He loves and hates whom He hates solely for the sake of Allah.

We have seen, in the narrative in which it is stated, on the authority of Abu Zarr Ghiffari, that the Messenger of Allah ﷺ said to him: "The strongest document of Faith is love and affection for the sake of Allah, and hatred and enmity for anyone for the sake of Allah."

Love For The Sake of Allah is Really Respect for And Worship of Allah

(٢٧٧/٣٧) عَنْ اَبِیْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ مَا اَحَبَّ عَبْدٌ عَبْدًا لِلّٰهِ اِلَّا اَکْرَمَ رَبَّهٗ عَزَّوَ جَلَّ (رواه احمد)

(277/37) It is narrated by Abu Umamah ﷺ that the Messenger of Allah ﷺ said: "If anyone loves another person for the sake of Allah then he has truly respected his Lord, the Mighty and

Glorious." (Musnad Ahmad)

Commentary: The act of a slave of Allah in loving another for the sake of Allah is in reality his showing respect to Allah. In this way, it is a worship of Allah.

They Become The Beloved of Allah Who Care For Each Other

(٢٧٨/٣٨) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ قَالَ اللهُ تَعَالىٰ وَجَبَتْ مُحَبَّتِىْ لِلْمُتَحَابِّيْنَ فِيَّ وَالْمُتَجَالِسِيْنَ فِيَّ وَالْمُتَزَاوِرِيْنَ فِيَّ وَالْمُتَبَاذِلِيْنَ فِيَّ (رواه مالک)

(278/38) Mu'az ibn Jabal ﷺ related to us: "I heard the Messenger of Allah ﷺ say: 'Says the Lord: 'My love is due, as of right, to those who love each other for My sake, and unite and sit together for My sake, and spend on each other for My sake." (Mowatta)

Commentary: The bondsmen who have subordinated their love and attachement and social relations to the good pleasure of Allah and whose state is that they love whom they love, and meet whom they meet, and sit with and spend on one another wholly for gaining His countenance are, surely, worthy of His special love and good graces. This is a *hadith Qudsi.*

اللهم اجعلنا من المتحابين فیک والمتجالسین فیک والمتزاورين فیک والمتباذلين فیک

Oh Allah: Make us of those who love each other solely for Your sake, unite solely for Your sake, and sit together solely for Your sake, and spend on one another solely for the sake of Your good pleasure.

(٢٧٩/٣٩) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِىِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَجُلًا زَارَاَخًالَهُ فِىْ قَرْيَةٍ اُخْرىٰ فَاَرْصَدَ اللهُ لَهُ عَلىٰ مَدْرَجَتِهِ مَلَكًا، قَالَ اَيْنَ تُرِيْدُ قَالَ اُرِيْدُ اَخًالِىْ فِىْ هٰذِهِ الْقَرْيَةِ قَالَ هَلْ لَکَ مِنْ نِعْمَةٍ تَرُبُّهَا قَالَ لَا غَيْرَ اَنِّىْ اَحْبَبْتُهُ فِى اللهِ قَالَ فَاِنِّىْ رَسُوْلُ اللهِ اِلَيْکَ بِاَنَّ اللهَ قَدْ اَحَبَّکَ كَمَا اَحْبَبْتَهُ فِيْهِ (رواه مسلم)

(279/39) It is related by Abu Hurayrah ﷺ that the Messenger of

Allah ﷺ said: "A person set out to meet a brother who lived in another town (or village), and Allah caused an Angel to sit by the road by which he was travelling and wait for him there. (Thus, when the man arrived at that place), the Angel asked him: 'Where are you going?' 'I am going to such-and-such a town (or village) where a brother of mine lives,' replied the man. 'Is he under a debt of gratitude to you which you want to cause to grow and become stronger by your going?' the Angel asked. 'No', the man replied. 'There is no other reason that I love him for the sake of Allah'. The Angel, thereupon, said: '(Now), I tell you that Allah has sent me to inform you that He loves you just as you love His bondsman for His sake". (Mowatta)

Commentary: The incident related above, apparently, appertains to a person who belongs to an earlier Ummah[1]. We, further, learn from it that angels can, sometimes, also, come to a non-prophet, by Allah's leave, and talk to him face to face. The coming of Jibril عليه السلام to Maryam, for instance, is mentioned in the Qur'an though it is known that she was not a Divine Prophet.

The substance of it is that for a man to love his brother for the sake of Allah and to go to meet him for the same reason is an act that makes him the favourite of the Lord, and, occasionally, He, also, makes it known to him through an angel.

Those Who Love For the Sake of Allah will Be Distinguished on The Day of Resurrection

(٢٨٠/٤٠) عَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ عِبَادِ اللهِ لَاُنَاسًا مَاهُمْ بِاَنْبِيَاءَ وَلَا شُهَدَاءَ يَغْبِطُهُمُ الْاَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيٰمَةِ بِمَكَانِهِمْ مِنَ اللهِ قَالُوْا يَا رَسُوْلَ اللهِ تُخْبِرُنَا مَنْ هُمْ؟ قَالَ هُمْ قَوْمٌ تَحَابُّوْا بِرُوْحِ اللهِ عَلٰى غَيْرِ اَرْحَامٍ بَيْنَهُمْ وَ اَمْوَالٍ يَتَعَاطَوْنَهَا فَوَاللهِ اِنَّ وُجُوْهَهُمْ لَنُوْرٌ وَاِنَّهُمْ لَعَلٰى نُوْرٍ لَا يَخَافُوْنَ اِذَاخَافَ النَّاسُ وَلَا يَحْزَنُوْنَ اِذَاحَزِنَ النَّاسُ وَقَرَءَ هٰذِهِ الْاٰيَةَ اَلَا اِنَّ اَوْلِيَاءَ اللهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ (رواه ابو داؤد)

(280/40) Sayyidina Umar رضي الله عنه said that the Messenger of Allah ﷺ said: "Among the slaves of Allah there are people who are

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[1]. Meaning a community following the same faith.

niether prophets nor martyrs whose position in relation to Allah will be an object of desire by the Prophets and martyrs on the Day of Resurrection." The people said: "Messenger of Allah ﷺ: Tell us who they are," and he said, "They are people who have loved one another by reason of Allah's spirit and were giving gifts to one another without being related or having (common) property. I swear by Allah that their faces will be light and that they will be placed upon light, neither fearing when men fear nor grieving when men grieve." And he recited this verse:

اَلَاۤ اِنَّ اَوْلِيَاۤءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ (يونس ١٠:٦٢)

Lo! Verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve. (Younus 10:62)

Commentary: Love for the blood-related is a natural instinct among human biengs; also, among animals and wild beasts. Again, it is natrual for us to love anyone who shows favour or bestows gifts on us and this trait is common to everyone, even the infidels, polytheists and sinners. However, love anyone who is a stranger without any of these considerations but only because of religious ties is a characteristic of faith which is highly esteemed by Allah, Who loves such people and will reward them on the Day of Resurrection.

The *hadith* does not mean to tell us that such people enjoy a rank higher than the Prophets and martyrs, for, it does happen, sometimes, that the higher ranked envy the lower-ranked when they are rewarded.

These people are called in the *hadith* as "those who have loved one another by reason of Allah's spirit." The Arabic word is *Rooh* or *Rawh* رَوْح (with a dummah on, or a fatha). We take both versions to mean *religion of Allah.*

These people will neither fear nor grieve.

Those Who Love For the Sake of Allah Will be Under The Shadow of The Throne on The Day of Resurrection

(٢٨١/٤١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالىٰ يَقُوْلُ يَوْمَ الْقِيٰمَةِ اَيْنَ الْمُتَحَابُّوْنَ بِجَلَالِىْ اَلْيَوْمَ اُظِلُّهُمْ فِىْ ظِلِّىْ يَوْمَ لَا

ظِلَّ اِلَّا ظِلِّىْ (رواه مسلم)

(281/41) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "On the Day of Resurrection, the Lord will proclaim: 'Where are the bondsmen who love each other because of My Power and Glory? Today, when there is no shadow save Mine, I shall give them a place under it'." (Muslim)

Commentary: Allah is All-seeing and Omniscient. Nothing in the entire universe, however tiny or insignificant it may be, is hidden from His view. His enquiry, on the Day of Resurrection about the aforementioned bondsmen as to where they were will, thus, not be for getting the information, but in order that His liking and fondness for men who love one another for His sake was made manifest to everyone.

The "Shadow of Allah," here, probably, denotes the shadow of His Throne, as is clear from some other versions of the same narrative.

Love, A Means To Nearness

(٢٨٢/٤٢) عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللهِ كَيْفَ تَقُوْلُ فِيْ رَجُلٍ اَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ فَقَالَ الْمَرْءُ مَعَ مَنْ اَحَبَّ (رواه البخارى و مسلم)

(282/42) Abdullah ibn Mas'ood ﷺ narrates that a person came to the Prophet ﷺ and said, Messenger of Allah: What do you say about the man who loves a group (or community), but could not be with it?" 'A man is with whom he loves (or will be caused to be with him on the Day of Final Judgement)," the Prophet replied. (Bukhari and Muslim)

Commentary: The aim of the questioner, perhaps, was to know what would the end be of a man who loved a good and virtuous person (or a group of such persons), but, in his conduct, he could not be wholly like them. The Prophet's reply, conseqeuntly, would mean that in spite of being somewhat inferior in his deeds, he will be blessed, in the Hereafter, with the company of those whom he loved. The next Tradition is more explicit.

(٢٨٣/٤٣) عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ عَنْ اَبِىْ ذَرٍّ اَنَّهُ قَالَ يَا رَسُوْلَ اللهِ اَلرَّجُلُ يُحِبُّ الْقَوْمَ وَلَا يَسْتَطِيْعُ اَنْ يَّعْمَلَ كَعَمَلِهِمْ؟ قَالَ اَنْتَ يَا اَبَا ذَرٍّ مَعَ مَنْ اَحْبَبْتَ قَالَ فَاِنِّىْ اُحِبُّ اللهَ وَرَسُوْلَهُ قَالَ فَاِنَّكَ مَعَ مَنْ اَحْبَبْتَ قَالَ فَاَعَادَهَا اَبُوْ ذَرٍّ فَاَعَادَهَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (رواه ابوداؤد)

(283/43) It is related that once he (Abu Zarr) asked the Messenger of Allah ﷺ: "O Messenger of Allah! There is a man who loves the chosen bondsmen of the Lord, but is incapable of doing deeds like them. (What is going to be his end)?" The Prophet ﷺ replied: "Abu Zarr! You will be with whom you love." Messenger of Allah ﷺ, (exclaimed Abu Zarr). "I love Allah and His Messenger." "You will be with whom you love", the Prophet ﷺ, again, replied. On hearing it, Abu Zarr repeated the enquiry, and the Messenger of Allah ﷺ gave the same reply once again. (Abu Dawood)

(٢٨٤/٤٤) عَنْ اَنَسٍ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللهِ مَتَى السَّاعَةُ قَالَ وَيْلَكَ وَمَا اَعْدَدْتَ لَهَا قَالَ مَا اَعْدَدْتُ لَهَا اِلَّا اَنِّىْ اُحِبُّ اللهَ وَرَسُوْلَهُ قَالَ اَنْتَ مَعَ مَنْ اَحْبَبْتَ قَالَ اَنَسٌ فَمَا رَاَيْتُ الْمُسْلِمِيْنَ فَرِحُوْا بِشَيْئٍ بَعْدَ اِسْلَامِهِمْ فَرَحَهُمْ بِهَا (رواه البخارى و مسلم)

(284/44) Anas ؓ relates that, once, a person said to the Messenger of Allah ﷺ, Messenger of Allah ! When will be the Hour (of Doom)? " "Fie upon you", observed the Prophet. "(You want to know about the Hour). (Tell me), what preparation have you made for it?" "I have made no special preparation", replied the questioner. "But I (do) love Allah and His Messenger". "You will be with whom you love", remarked the Prophet ﷺ. The narrator, Anas, adds that "I have not seen the Muslims (the Companions) happier (to hear) any other tiding since they had embraced Islam." (Bukhari and Muslim)

Commentary: In another version of the above Tradition, the concluding remark of Sayyidina Anas ؓ has been quoted as follows:

فَمَا فَرِحْنَا بِشَيْئٍ فَرَحَنَا بِقَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنْتَ مَعَ مَنْ اَحْبَبْتَ فَاَنَا اُحِبُّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاَبَا بَكْرٍ وَ عُمَرَ وَاَرْجُوْ اَنْ اَكُوْنَ مَعَهُمْ بِحُبِّيْ اِيَّاهُمْ وَاِنْ لَمْ اَعْمَلْ اَعْمَالَهُمْ

"We (the Companions), never felt happier at anything than the Prophet's ﷺ observation 'You are with whom you love'. By the Grace of Allah, I love the Messenger, and I love Abu Bakr and Umar, and I do hope to be blessed with their company, on account of this love, although my works are not the same as their works."

Two things, however, must be borne in mind. First, to be with whom one loves does not means that the position of the lover and the beloved will be wholly alike and they will be treated entirely in the same manner, but that with regard to their respective states and stations, it will be identical to what is obtained, in this world, between the servants and the masters, and the followers and their leaders, and, it too, is a very great honour and blessing indeed.

Secondly, submission is a necessary accompaniment of love, and it is inconceivable that a person is in love with Allah and His Messenger but leads a life of defiance and transgression. Thus, people who commit sins and violate Divine laws, without compunction, and, still, claim to have love for Allah and the sacred Prophet ﷺ are liars and hypocrites, and if they really imagine themselves to be of those who are blessed with devotion and attachment just referred to, they are labouring under a great fallacy and are victims of self-deception. About such a man, Sayyidah Rabia Basri has aptly ramaked:

تَعْصِى الْاِلٰهَ وَاَنْتَ تُظْهِرُ حُبَّهٗ   هٰذَا لَعَمْرِىْ فِى الْقِيَاسِ بَدِيْعٌ

لَوْكَانَ حُبُّكَ صَادِقًا لَا طَعْتَهٗ   اِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيْعٌ

"Oh pretender of Love! Thou disobeyeth Allah, and, yet, claim to have love for Him. It is impossible! If thou wert, really, truthful in what thou asserteth, thou wouldst be faithful to Him for a lover carries out the wishes of the beloved with all his heart and soul."

Be that as it may, it is necessary to observe one's duties to Allah and the Prophet ﷺ in order to be in love with them. True

submission is born out of love alone.

The tidings that those who love Allah and His Messenger are in the company of the Prophets, the Truthful, the Martyrs and the Righteous are contained in the Qur'an itself:

Whose obeyeth Allah and the Messenger, they are with those to whom Allah hath shown favour, of the Prophets and the Sincere and the Martyrs and the Virtuous. The best of company are they!(Al-Nisaa 4:69)

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًاo (النساء ٤:٦٩)

The difference between this verse and the aforementioned Tradition is, simply, of interpretation, otherwise, basically, their purport is the same.

It is, further, supported by Sayyidah Ayshah's رضی اللہ عنہا narrative that has been quoted by Ibn Kaseer in his Commentary, on the authority of Mardwaih and Tabarani, while explaining the background of the verse from *Surah Nisa* we have just seen. It, briefly, tells that once a person came to the Messenger of Allah ﷺ and said: "Messenger of Allah! I love you even more than my wife, and my children, and my own life. My condition is that when I am at home I think of you and there is no peace for me until I come and see you, and when I think of my death and your death, I feel that, after death, you will go to Paradise and will be elevated to the lofty station of the Prophets while even if I went to Heaven, by the Grace of Allah, I will not be able to attain that place, and, thus, remain deprived of the joy of seeing you in After-life." The sacred Prophet ﷺ, upon it, kept queit until the Qur'anic verse quoted above was revealed.

It gave the assurance, as one would say, to that as well as to all the sincere lovers of the Prophet ﷺ that if they were honest in their love, they would, naturally, be loyal and faithful to Allah and His Messenger, and, in that case, they were going to be in the company of the chosen bondsmen of the Lord in the Hereafter.

The brief elucidation seemed necessary as people, often, fail to appreciate the real significance of love and the intimate connection

it has with self-surrender.

اَللّٰهُمَّ ارْزُقْنَا حُبَّكَ وَحُبَّ رَسُوْلِكَ وَحُبَّ مَنْ يَّنْفَعُنَا حُبُّهٗ عِنْدَكَ

(O Allah! Grow in us love for you and Your Messenger, and love for those whose love draws us near You.)

RELIGIOUS BROTHERHOOD AND ISLAMIC FELLOW FEELING

The sacred Prophet ﷺ is a 'Mercy to the Worlds'. His teachings are a blessing for the whole mankind. Some of his exhortations concerning doing good and showing kindness to all living beings have been reproduced in the preceeding pages, but since the community which believes in him as the Divine Messenger and follows the religion brought by him has, by Allah's command, been cast into a religious brotherhood, through a common spiritual bond, and, now, it has to function, till the Last Day, as the deputy and representative of the holy Prophet ﷺ, and this is possible only when its members behave like a fraternity, bound together by ties of religious solidarity, brotherly love and kindly feelings, the Prophet ﷺ has attached a great importance to it. Most of his Traditions relating to it are such that it will be more apropriate to discuss them in the chapter on *M'uashirat* (Social Conduct)- and this is what we propose to do-, but a few may, however, be taken up here as well.

Fellow Feeling Among Muslims

(٢٨٥/٤٥) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَرَى الْمُؤْمِنِيْنَ فِيْ تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ اِذَا اشْتَكٰى عُضْوًا تَدَاعٰى لَهٗ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمّٰى (رواه البخارى و مسلم)

(285/45) It is related by Nu'man bin Bashir that the Messenger of Allah ﷺ said: "In kindliness and affection, the Muslims are like a singly body. If any part of it is stricken with disease, the whole body develops fever and feels restless."(Bukhari & Muslim)

Commentary: It tells that the Believers should feel for each other

so strongly that if anyone of them was afflicted with grief, the rest should consider it their own and show readiness to share his misfortune. If it is not so then their faith and belief is imperfect. And this is what the Qur'an describes in brief:

رُحَمَآءُ بَيْنَهُمْ (الفتح ٤٨:٢٩)

(Merciful Among themselves) (Al-Fath 48:29)

(٢٨٦/٤٦) عَنْ اَبِىْ مُوْسىٰ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهٗ بَعْضًا ثُمَّ شَبَّكَ بَيْنَ اَصَابِعِهٖ

(رواه البخارى و مسلم)

(286/46) Sayyidina Abu Musa Al-Ash'ari ﷺ said that the Holy Prophet ﷺ said: "Believers are to one another like a building whose parts support one another." He then interleced his fingers (to show how Muslims should stay close together)[1]

(Bukhari and Muslim)

Forbidding Mutual Hatred, Jealousy And Fault-Finding

In the same way, the holy Prophet ﷺ has condemned mutual suspicion and mistrust, contemptuous upbraiding, scandalmongering and backbiting, and warned his followers earnesly against the painful sequel of these habits.

(٢٨٧/٤٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِيَّاكُمْ وَالظَّنَّ فَاِنَّ الظَّنَّ اَكْذَبُ الْحَدِيْثِ وَلَا تَحَسَّسُوْا وَلَا تَجَسَّسُوْا وَلَا تَنَاجَشُوْا وَلَا تَحَاسَدُوْا وَلَا تَبَاغَضُوْا وَلَا تَدَابَرُوْا وَكُوْنُوْا عِبَادَ اللهِ اِخْوَانًا

(رواه البخارى و مسلم)

(287/47) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Do not be suspicious, for suspicion is the height of falsehood, nor bear a grudge or enmity against each other, nor be jealous of each other, nor indulge in back-biting, nor pry into the secrets of one another , nor try unreasonably to excel one another, nor turn your faces against each other, but O bondsmen of Allah! live like brothers as Allah has commanded."

(Bukhari and Muslim)

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1. Mishkat Al-Masabih, V2, p: 1032. (tr: Robson), Ashraf Lhr.

Commentary: The evils mentioned above are highly detrimental to the growth of good and friendly relations. They cause ill-will and produce bitterness in the hearts. The sacred Prophet ﷺ has, first of all, spoken of suspicion which is a form of unfounded fear and misdoubt, and whoever has a suspecting nature sees viciousness in everything a man does with whom he has the least difference, and his attitude towards him is, naturally, influenced by it. The other person, too, reacts and an atmosphere of sullen malice and ill-will is created between them.

The Prophet ﷺ has termed suspicion as اكذب الحديث (the highest degree of a lie). Generally, every Muslim knows that to tell a lie is a sin but everyone does not consider suspicion to be as evil. The Messenger of Allah ﷺ has told us, however, that suspicion is the greatest lie. The sin of the heart is not less than the lie of the tongue.

Another hadith tells us that to hold a good image of anyone is the best form of worship. Its words are:

"حُسْنُ الظَّنِّ مِنَ حُسْنِ الْعِبَادَةِ" (رواه احمد و ابوداؤد، عن ابى هريرة)

(Ahmad, Abu Dawood, on the authority of Abu Hurayrah)

The same is the case with the other habits indicated in it. They breed hatred and enmity and leave no room for goodwill and fellowship to develop which the common religious tie demands.

The last words of the *hadith*, "live like brothers as Allah has commanded" indicate that only when harted is removed from the hearts will you be able to live like brothers.

(٢٨٨/٤٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْمُسْلِمُ اَخُو الْمُسْلِمِ لَايَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يُحَقِّرُهُ اَلتَّقْوٰى هٰهُنَا وَيُشِيْرُ اِلٰى صَدْرِهٖ ثَلٰثَ مِرَارٍ بِحَسْبِ امْرِءٍ مِنَ الشَّرِّاَن يُّحَقِّرَ اَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَا لُهُ وَعِرْضُهُ (رواه مسلم)

(288/48) Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ said: "A Muslim is another Muslim's brother; he does not wrong, desert or despise him. Piety is another found here (pointing three times to his breast). Despising his brother Muslim is enough evil for any man to do. Every Muslim's blood, property and honour are sacred to a Muslim."[1] (Muslim)

[1]. Mishkat Al-Masabih V2 P1032.

Commentary: This hadith tells us that a Muslim has a right over another in that when he needs it, and is on the truth and oppresed, he should help him. Another hadith tells us: "If your brother is an oppessed, help him and if he is an oppressor then stop him from being an oppressor. To prevent him from being oppressive is actually helping him."

Warning to Those Who Cause Hardship to Believers

(٢٨٩/٤٩) عَنِ ابْنِ عُمَرَ قَالَ صَعِدَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْمِنبَرَ فَنَادىٰ بِصَوْتٍ رَفِيْعٍ يَا مَعْشَرَ مَنْ اَسْلَمَ بِلِسَانِهٖ وَلَمْ يُفْضِى الْاِيْمَانُ اِلىٰ قَلْبِهٖ لَا تُؤْذُوا الْمُسْلِمِيْنَ وَلَا تُعَيِّرُوْ هُمْ وَلَا تَتَّبِعُوْا عَوْرَاتِهِمْ فَاِنَّهٗ مَن يَّتَّبِعُ عَوْرَةَ اَخِيْهِ الْمُسْلِمِ يَتَّبِعِ اللهُ عَوْرَتَهٗ وَمَن يَّتَّبِعُ اللهُ عَوْرَتَهٗ يَفْضَحْهُ وَلَوْ فِيْ جَوْفِ رَحْلِهٖ

(رواه الترمذی)

(289/49) Sayyidina Ibn Umar ﷺ said that the Messenger of Allah ﷺ mounted the pulpit and called out in a loud voice, "You who have accepted Islam with your tongues but whose hearts have not been reached by faith, do not annoy the Muslims, or revile them, or seek out their faults, for he who seeks out the faults of his Muslim brother will have his faults, sought out by Allah, and he whose faults are sought out by Allah will be exposed by Him, even though he should be in the interior of his house."[1] (Tirmizi)

Commentary: When faith and belief reaches the heart, man is over powered with the thought of the hereafter and he is careful of the rights of Allah and fellow-men. He is more careful about the rights of those slaves of Allah who are close to Him and have a True Faith. He refrains from causing them hardship, backbiting them, insulting them or looking out for their faults. However, if Faith has not reached the heart, the condition is the opposite of what we have described. He particularly targets the pious men of Allah and torments them. The Messenger of Allah ﷺ has warned this type of men to refrain from such activities otherwise they will suffer despair in this very world even if they hide themselves.

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❶. Mishkat Al-Masabih V2 p1047.

Warning Against Envy

(٢٩٠/٥٠) عَنْ اَبِیْ هُرَیْرَةَ عَنِ النَّبِیِّ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ قَالَ اِیَّاکُمْ وَالْحَسَدَ فَاِنَّ الْحَسَدَ یَاکُلُ الْحَسَنَاتِ کَمَا تَاکُلُ النَّارُ الْحَطَبَ (رواه ابو داؤد)

(290/150) Abu Hurayrah ﷺ relates that the Messenger of Allah ﷺ said: "Guard yourselves against envy for envy eats up good deeds as fire eats up wood." (Abu Dawood)

Commentary: When the fire of envy burns in anyone's heart, he misses no opportunity to hurt or harm the person at the sight of whose excellence or success he feels discontented, and, if nothing else, he seeks satisfaction by slandering him and speaking ill of him behind his back, and, as we learn from other Traditions of the Prophet ﷺ, the lowest penalty the envious are going to pay in future existence is that their good deeds will be alloted to those against whom they have sinned. It will, perhaps, explain what is meant by the eating up of good deeds by envy, as stated in the above narrative.

(٢٩١/٥١) عَنِ الزُّبَیْرِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ دَبَّ اِلَیْکُمْ دَاءُ الْاُمَمِ قَبْلَکُمْ اَلْحَسَدُ وَالْبَغْضَاءُ هِیَ الْحَالِقَةُ لَا اَقُوْلُ تَحْلِقُ الشَّعْرَ وَلٰکِنْ تَحْلِقُ الدِّیْنَ (رواه احمد والترمذی)

(291/51) It is reported by Sayyidina Zubayr ﷺ that the Messenger of Allah ﷺ said: "The maladies of the previous people are overtaking you — (they are) jealousy and malice. They are the ones to completely shave off. I do not say that they shave the hair but that they shave off religion."

(Musnad Ahmad, Tirmizi)

Commentary: Allah has testified in the Qur'an that the Companions ﷺ are رحماء بینهم (Merciful among themselves)[1]. He has also said:

فَاَلَّفَ بَیْنَ قُلُوْبِکُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا (ال عمران ٣:١٠٣)

So He made friendship between your hearts so that you became as brothers by His grace. (Aal-e-Imran 3:103)

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[1]. 48:29

وَاَلَّفَ بَيْنَ قُلُوْبِهِمْ لَوْ اَنْفَقْتَ مَا فِى الْاَرْضِ جَمِيْعًا مَّآ اَلَّفْتَ بَيْنَ قُلُوْبِهِمْ

(الانفال ٨:٦٣)

And (as for the Believers) He has attuned their hearts. If you had spent all that is in the earth you could not have attuned their hearts (Al-Anfal 8:63)

So, these verses of the Qur'an testify that as far as the Companions are concerned, their hearts were attuned to one another with love and compassion. There was no hint whatever of jealousy and malice in their hearts.

Hence, the words of this hadith, "The maladies ...... are overtaking you ....", refer to the people who were to follow them later and the Prophet ﷺ had been disclosed this fact beforehand. Accordingly, he forewarned his people and they must be cautious.

The Curse of Maliciousness

(٢٩٢/٥٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعْرَضُ اَعْمَالُ النَّاسِ فِىْ كُلِّ جُمُعَةٍ مَرَّتَيْنِ يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيْسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ اِلَّا عَبْداً بَيْنَهُ وَبَيْنَ اَخِيْهِ شَحْنَاءُ فَيُقَالُ اُتْرُكُوْا هٰذَيْنِ حَتّٰى يَفِيْئَا

(رواه مسلم)

(292/52) Abu Hurayrah ؓ related to us, saying that the Messenger of Allah ﷺ said: "The deeds of men are presented (before Allah) on two days each week: Monday and Thrusday, — and the decision of forgiveness is taken for (all) Believers except the two who bear malice against one another. As regards them, the command is given to leave them out i.e., not to write about them that they have been forgiven until they have cleaned their hearts of ill-will." (Muslim)

Commentary: It is corrobrated by another Tradition quoted by Imam Munziri, on the authority of Tabarani. It says : "The (record of the) deeds of all men is placed before Allah on each Monday and Thursday. Whoever has begged forgiveness from the Lord is forgiven, and whoever has offered sincre repentance, his repentance is accepted, but the deeds of those who bear malice against each other are returned to them. (The decision of forgiveness is not taken about them and their repentance is not

accepted until they have given up the sinful habit)."

Some other Traditions, also, are of an identical nature and they, all, go to show that a Muslim who bears malice against another Muslim brother will not be desreving of the mercy of Allah as long as he does not purge his heart of it.

رَبَّنَا اغْفِرْلَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ
اٰمَنُوْا رَبَّنَآ اِنَّكَ رَؤُفٌ رَّحِيْمٌ (الحشر ٥٩:١٠)

Our Lord! Forgive us and our brethern who were before us in the Faith, and place not in our hearts any rancour toward those who believe. Our Lord! You are full of Pity, Merciful.
(Al-Hashr 59:10)

Rejoincing At The Misfortune of Others

(٢٩٣/٥٣) عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تُظْهِرِ الشَّمَاتَةَ بِاَخِيْكَ فَيُعَافِيْهِ اللهُ وَيَبْتَلِيْكَ (رواه الترمذى)

(293/53) It is related by Wasilah bin al-Asqa' that the Messenger of Allah ﷺ said: "Do not rejoice the misfortune of a brother. (It is quite possible) that, (as a result of it), Allah will deliver him of his misfortune and afflict you with it." (Tirmizi)

Commentary: Like envy, the vicious habit of taking delight in the loss or suffering of anyone, too, is highly repugnant to Allah, and, sometimes, He inflicts punishment for it, even in this world, by removing the other man's distress and sending it down on those who rejoice at it.

Mildness and Affability

Mildness, lenity and readiness to oblige and put others at ease are virtues of the highest order in the Islamic design of morality.

(٢٩٤/٥٤) عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللهَ تَعَالٰى رَفِيْقٌ يُّحِبُّ الرِّفْقَ وَ يُعْطِيْ عَلَى الرِّفْقِ مَالَا يُعْطِيْ عَلَى الْعُنْفِ وَمَا لَا يُعْطِيْ عَلٰى مَا سِوَاهُ (رواه مسلم)

(294/54) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ said: Allah is compassionate and likes toleration and forbearance. (He wants the bondsmen to be kind

and gentle to each-other). He grants more to the kind-hearted and the them to those who are harsh and severe." (Muslim)

Commentary: Some people are ill-tempered and harsh in their behaviour. while others are mild and good-natured. A common misconception is that people who are ruthless and unrelenting are more successful in life. The above Tradition dispels it.

First of all, it draws attention to the virtue of kind-heartedness and amiability, and says that it is a Divine Attribute, and Allah wants His bondsmen to be mild and sympathetic in their dealings with one another. It, then, goes on to assure that success or failure depends on the Will of Allah, and whatever takes place in the world is at His command. The practice of the Lord is that He gives more on kindliness and good nature than on severity and sternness. In fact. Allah does not grant as much on anything else as on warm-heartedness and compassion. It is, thus, in one's own interest to be kind and considerate to others in social behaviour as well as monetary dealings. In other words, whoever wishes Allah to be compassionate to him and fulfil his wants should show compassion to others and make tolerance the rule of his life.

(٢٩٥/٥٥) عَنْ جَرِيْرٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ يُحْرَمُ الرِّفْقَ يُحْرَمُ الْخَيْرَ (رواه مسلم)

(295/55) Jarir related to us, saying that the Prophet ﷺ said: "Whoever is devoid of kindness is devoid of all virtue." (Muslim)

Commentary: It shows that kind-heartedness is such a noble quality that whoever does not possess it, has, as one would say, no virtue in him.

Or, to put it differently, many good and commendable human qualities have their roots in kind-heartedness, and a person who is not blessed with it has very little of goodness in him.

(٢٩٦/٥٦) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ اُعْطِيَ حَظَّهُ مِنَ الرِّفْقِ اُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ وَمَنْ حُرِمَ حَظَّهُ مِنَ الرِّفْقِ حُرِمَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ (رواه البغوى فى شرح السنة)

(296/56) Sayyidah Ayshah رضى الله عنها said that the Messenger of

Allah ﷺ said: "He who is given his share of gentleness is given his share of the good of this world and the next, but he who is deprived of his share of gentleness is deprived of his share of the good of this world and the next." (Baghawi, Sharah as-Sunna)

(٢٩٧/٥٧) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يُرِيْدُ اللهُ بِاَهْلِ بَيْتٍ رِفْقًا اِلَّا نَفَعَهُمْ وَلَا يُحْرِمُهُمْ اِيَّاهُ اِلَّا ضَرَّهُمْ

(رواه البيهقى فى شعب الايمان)

(297/57) It is reported by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ said: "Allah does not grant kindness to a family without giving them benefit, and He does not deprive them of it without injuring them." (Baihaqi)

Commentary: It is the practice of Allah that when He grants gentleness to a family, He grants them thereby many benefits and blessings but those whom He deprives of it, He deprives of them of blessings.

Among the characteristics of man, gentleness and harshness have a large sphere of use. A person who is harsh will be rude to his family, relatives and neighbours, and to his students and subordinates. The result is that he will find his life miserable and make the life of other people miserable.

On the other hand, the kindhearted, gentle person will find his life comfortable and make other people comfortable and peaceful too. Mildness grows love and compassion while hard-heartedness grows hatred and enmity.

These are a few examples of the consequences of the two characteristics which we experience in our daily life. The consequences in the hereafter can be imagined from the sayings of the Prophet ﷺ.

(٢٩٨/٥٨) عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلَا اُخْبِرُ كُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ وَ بِمَنْ تَحْرُمُ النَّارُ عَلَيْهِ عَلىٰ كُلِّ هَيِّنٍ لَيِّنٍ قَرِيْبٍ سَهْلٍ

(رواه ابو داؤد والترمذى)

(298/58) Abdullah ibn Mas'ud ﷺ relates that the Messenger of Allah ﷺ said: "May I tell you of the man who is forbidden to the Fire of Hell, and the Fire of Hell is forbidden to him? (Now,

listen: The Fire of Hell is forbidden to him) who is not harsh of temperament, but mild and gentle, and feels warmly for others."
(Abu Dawood and Tirmizi)

Commentary: It tells that a person who is soft-hearted and has a sympathetic nature and is friendly and sociable, and the others, too, feel drawn to him shall go to Heaven.

As it has been explained, over and over again, since the Companions ﷺ had realised fully from the commandments of the Qur'an and the teachings of the holy Prophet ﷺ and those who possess some knowledge of the Faith know it clearly even today, that happy tidings, like it, appertain only to people who believe and observe the principal religious duties, it was, generally, not found necessary to mention it, in so many words, every time such tidings were given. But, we must always keep this elemantary condition in the mind. It is a fundemantal principle of Islam that without Faith, deeds and morals have no value in the sight of Allah.

(٢٩٩/٥٩) عَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ الْجَوَّاظُ وَلَا الْجَعْظَرِيُّ (رواه ابو داؤد)

(299/59) It is related by Harithah ibn Wahb ﷺ that the Messenger of Allah ﷺ said: "A rude and ill-tempered person shall not go to Heaven." (Abu Dawood)

Commentary: In order to emphasise the foulness of a deed and discourgae men from acting that way, it is, sometimes, said that whoever will do so or behave like it shall not enter Heaven. The aim, simply, is to indicate that such an act or habit is not worthy of a Believer, and is likely to prove a hinderance in his progress towards Paradise. True Believers and earnest seekers of salvation should, therefore, keep away from it.

The essential meaning of Sayyidina Harithah ibn Wahb's narrative, too, isthe same.

Forebearance of The Prophet

(٣٠٠/٦٠) عَنْ اَنَسٍ قَالَ خَدَمْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِيْنَ بِالْمَدِيْنَةِ وَاَنَا غُلَامٌ لَيْسَ كُلُّ اَمْرِىْ كَمَا يَشْتَهِىْ صَاحِبِىْ اَنْ يَّكُوْنَ عَلَيْهِ مَا قَالَ

لِيْ فِيْهَا اُفٍّ قَطُّ وَمَا قَالَ لِيْ لِمَ فَعَلْتَ هٰذَا اَوْ اَلَّا فَعَلْتَ هٰذَا (رواه ابو داؤد)

(300/160) Anas ﷺ relates " I remained in the service of the Messenger of Allah ﷺ for ten years in Madinah, and being a young boy, every act of mine was not to the liking of the Prophet ﷺ. (I often, used to commit misktakes owing to my adolescence). But during the whole of that period (of ten years), the Prophet ﷺ never admonished me even once, nor asked why I did or did not do such-and-such a thing." (Abu Dawood)

Commentary: Sayyidina Anas ﷺ was about ten years old at the time of *Hijrah*[1], and it was at that time that his mother, Umm Sulaym, gave him, permanently, in the service of the holy Prophet ﷺ. He, thus, served the Prophet ﷺ till the last day of the latter's life.

In it, he tells that though, due to his young age, he, often, neglected his duties, the Prophet ﷺ did not reproach him, even once, or take him to task. It is not an easy thing to do, of course, but this is the standard set for the Believers by the holy Prophet ﷺ.

Self-Restraint of The Manners Stressed By The Holy Prophet ﷺ is to Control One's Tempers

(٣٠١/٦١) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَوْصِنِيْ قَالَ لَا تَغْضَبْ فَرَدَّدَ ذَالِكَ مِرَارًا قَالَ لَا تَغْضَبْ (رواه البخارى)

(301/61) It is related by Abu Hurayrah ﷺ that once, a person said to the Prophet ﷺ: "Give me some (good) advice". The Prophet ﷺ replied: "Do not lose your temper". The man asked repeatedly, and the Prophet ﷺ gave the same reply: "Do not lose your temper." (Bukhari)

Commentary: It appears that the questioner was an unusually hot-tempered person, and, for him, the best and most useful advice was to exercise self-control.

Among the undsirable habits, anger, doubtlessly, is most hurtful. Under its influence, a man cares neither for the Divine injunctions nor for his own gain or loss. He becomes a plaything in the hands of the devil.

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[1]. The Migration of the Prophet from Makkah to Madinah which happened in A.D. 622.

In another Tradition, it is stated that "anger spoils Faith as aloe spoils honey." (*Kitab al-Iman*)

It should, however, be noted that only such anger is forbidden which is for the satisfaction of a personal grievance and when overcome by it, a man is likely to become heedless of the limits prescribed by Allah. But an anger that is for the sake of Allah, and actuated by considerations of truth and justice, and does not go beyond the limits of the law of Allah is a sign of perfection in Faith and a reflection of the Divine Attributes of Power and Majesty.

A Wrestler is He Who Overcomes Anger

(٣٠٢/٦٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الشَّدِيْدُ بِالصُّرْعَةِ اِنَّمَا الشَّدِيْدُ الَّذِىْ يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

(رواه البخارى و مسلم)

(302/62) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "He is not a wrestler who overpowers his rival, but he who keeps himself under contorl when roused to anger."

(Bukhari and Muslim)

Commentary: It shows that the most dangerous enemy of man, against whom he should always remain on guard, is his own self, and to keep it in check when one is provoked is not in everybody's power. Hence, a real wrestler or strong man is he who restrains himslef when enraged and does not do a thing that may be wrong or undesirable.

We, further, learn, from it that what Allah and the Prophet ﷺ demand of us is not that we never get angry, — it is a natural tendency from which even the Prophets عليهم السلام were not exempt, but that we do not lose control over ourselves when provoked and avoid behaving in a way that is repugnant to the spirit of servitude to Allah.

What to Do When Aroused?

(٣٠٣/٦٣) عَنْ اَبِىْ ذَرٍّ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا غَضِبَ اَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَاِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَاِلَّا فَلْيَضْطَجِعْ

(رواه احمد والترمذى)

(303/63) It is related by Abu Zarr Ghiffari ﷺ that the Messenger of Allah ﷺ said: "When anyone of you is roused to anger, he should sit down if he is standing. If the anger subsides (as a reslut of it), well and good, and if it does not, he should lie down." (Musnad Ahmad and Tirmizi)

Commentary: The holy Prophet ﷺ has suggested a psychological remedy, in it, for the control of one's feelings when aroused, and there is no doubt about its efficacy. Another advantage of it is that by sitting down firmly at a place, or, still more, by lying down, the possibility of many nasty and harmful things a man, genarally, does in anger is reduced.

(٣٠٤/٦٤) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلِّمُوْا وَيَسِّرُوْا وَلَا تُعَسِّرُوْا وَاِذَا غَضِبَ اَحَدُكُمْ فَلْيَسْكُتْ وَاِذَا غَضِبَ اَحَدُكُمْ فَلْيَسْكُتْ وَاِذَا غَضِبَ اَحَدُكُمْ فَلْيَسْكُتْ (رواه احمد والطبرانى فى الكبير)

(304/64) It is related by Abdullah ibn Abbas رضى الله عنهما that the Messenger of Allah ﷺ said: "Instruct the people in Religion; teach Religion; and make the education easy. Do not make it difficult. And when anyone of you is feeling angry, he should keep quiet." (The narrator adds that the Prophet ﷺ said the last thing thrice). (Musnad Ahmad and Tabarani)

(٣٠٥/٦٥) عَنْ عَطِيَّةَ بْنِ عُرْوَةَ السَّعْدِيِّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَاِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ وَاِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ فَاِذَا غَضِبَ اَحَدُكُمْ فَلْيَتَوَضَّأْ. (رواه ابو داؤد)

(305/65) It is related by Atya ibn Urwah that the Messenger of Allah ﷺ said: "Anger is roused under the influence of Satan, (one goes beyond the limits laid down by Allah under the influence of the Devil), and Satan has been created from fire, and fire is put out with water. So, when anyone of you is seized with anger, let him perform wudhu[1]. (Abu Dawood)

Commentary: It tells of an excellent method of controlling one's temper which is more effective than all the other methods. If a person can remember this Tradition when his anger is aroused and get up and perform the wudhu throughly and well, his temper will

cool down immediately, and he will feel that the water used in it was falling directly on the flames of indignation.

Superiority of Suppressing One's Anger for The Sake of Allah

(٣٠٦/٦٦) عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا تَجَرَّعَ عَبْدٌ اَفْضَلَ عِنْدَ اللهِ عَزَّ وَجَلَّ مِنْ جُرْعَةِ غَيْظٍ يَكْظِمُهَا ابْتِغَاءَ وَجْهِ اللهِ تَعَالٰى (رواه احمد)

(306/66) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "No one drank a draught superior, in the sight of Allah, to the draught of anger that was drunk with the intention of earning His good pleasure." (Musnad Ahmad)

Commentary: To 'drink' anger is an idiom in the Arabic language, as it is in Urdu, and perhaps, it has been borrowed in Urdu from Arabic. What the above Tradition seeks to convey is that though there are many things which people drink and it is pleasing to the Lord when they do so, nothing gives Him greater pleasure than that a person 'drank' anger for His sake.

In the words of the Qur'an, one of the distinguishing qualities of the virtuous bondsman for whom Paradise has been laid:

وَالْكَاظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ (ال عمران ٣:١٣٤)

"they control their wrath, and are forgiving towards mankind............................" (Aal-e-Imran 3:134)

(٣٠٧/٦٧) عَنْ سَهْلِ بْنِ مَعَاذٍ عَنْ اَبِيْهِ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَظَمَ غَيْضًا وَهُوَ يَقْدِرُ عَلٰى اَنْ يُّنَفِّذَهُ دَعَاهُ اللهُ عَلٰى رُؤُسِ الْخَلَائِقِ يَوْمَ الْقِيٰمَةِ حَتّٰى يُخَيِّرَهُ فِيْ اَيِّ الْحُوْرِ شَاءَ (رواه الترمذى و ابو داؤد)

(307/67) It is related by Sahl ibn Mu'az, on the authority of his father, that the Prophet ﷺ said: "Whoever drinks his anger when he is in a position to quench it, i.e., suppresses anger, solely for the sake of Allah, although he can give vent to his feelings, and refrains from visiting his wrath upon the person who incurs it, Allah will call him to Himself, in the presence of

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❶. Ablution performed before prayer

everyone, on the Day of Resurrection, and tell him to choose whichever bride he like from among the brides of Heaven."

(Tirmizi and Abu Dawood)

Commentary: As we all know, when a man is enraged, his foremost desire is to give expression to his anger. Thus, anyone who will control his feelings and forgive the person or prsons who have angered him, for the sake of Allah, and in spite of having the power to punish them, his reward, in the Hereafter, will be that the Almighty will summon him to His presence, before the whole creation, and tell him to select, in return for the sacrifce, whoever he liked from among the brides of Paradise.

(٣٠٨/٦٨) عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ خَزَنَ لِسَانَهُ سَتَرَ اللّٰهُ عَوْرَتَهُ وَمَنْ كَفَّ غَضَبَهُ كَفَّ اللّٰهُ عَنْهُ عَذَابَهُ يَوْمَ الْقِيٰمَةِ وَمَنْ اِعْتَذَرَ اِلَى اللّٰهِ قَبِلَ اللّٰهُ عُذْرَهُ (رواه البيهقى فى شعب الايمان)

(308/68) Sayyidina Anas ﷺ has said that the Messenger of Allah ﷺ said: If one guards his tongue, Allah will conceal his secrets; if one restrains his anger, Allah will keep His punishment from him on the Day of Resurrection; and if one makes his excuse to Allah, He will accept his excuse." (Baihaqi)

Restraint

(٣٠٩/٦٩) عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِاَشَجِّ عَبْدِ الْقَيْسِ اِنَّ فِيْكَ لَخَصْلَتَيْنِ يُحِبُّهُمُ اللّٰهُ اَلْحِلْمُ وَالْاَنَاةُ (رواه مسلم)

(309/69) Ibn-i-Abbas relates that the Messenger of Allah ﷺ said to Ashajj, leader of the tribe of Abd al Qays, "There are two habits of yours that are pleasing to Allah: one is forbearanc, i.e., not to be overcome with anger, and the other is not to act in a hurry." (Muslim)

Commentary: Once a deputation of the tribe of Abd Al-Qays had come to meet the holy Prophet ﷺ in Madinah, and, it so happened, that all the members of it jumped down from their mounts and rushed to the place where the Prophet ﷺ was sitting except their leader, Munzir, who was, also, known as Ashajj. Instead of showing impatience, Ashajj calamly collected his luggage, and put

it at a safe place, and, then, took a bath and changed his clothes, before going to meet the Prophet ﷺ. The Prophet ﷺ appreciated his cool and dignified way of doing things and showed it by making the remark we have seen above.

Acting In A Cool And Collected Manner

(٣١٠/٧٠) عَنْ سَهْلِ ابْنِ سَعْدِ السَّاعِدِيِّ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلْاَنَاةُ مِنَ اللهِ وَالْعُجْلَةُ مِنَ الشَّيْطَانِ (رواه الترمذى)

(310/70) It is related by Sahl ibn S'aad Sa'idi that the Prophet ﷺ said: "To act in a calm and collected manner (deliberation) is from the side of Allah, while to act in haste is from the side of the devil." (Tirmizi)

Commentary: What it tells is that to perform one's duties in a steady and composed manner is a commendable quality and a Divine gift, whereas unseemly haste is a bad habit and bears the stamp of the devil.

(٣١١/٧١) عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ التَّمْتُ الْحَسَنُ وَالتُّؤُدَةُ وَالْاِقْتِصَادُ جُزْءٌ مِنْ اَرْبَعٍ وَّ عِشْرِيْنَ جُزْءً مِنَ النُّبُوَّةِ (رواه الترمذى)

(311/71) Abdullah ibn Sarjis ؓ has quoted theProphet ﷺ as saying: "A good manner of conduct, deliberation and moderation are a twenty-fourth part of prophecy." (Tirmizi)

Commentary: The objective of the hadith is to exhort people to adopt these three things. They are part of the characteristics of the Prophets عليهم السلام.

Moderation: It calls upon us to shun extreme limits of omission or exaggeration. Some of the Companions ؓ resolved to carry the worship of Allah to the limits by fasting every day and staying awake all night. The Prophet ﷺ cautioned them against that and disallowed them to do so. Similarly, he prevented some of his Companions from spending all their money in the cause of Allah and allowed them to spends only one-third. We have seen the Prophet's ﷺ exhortation in the *Kitab Ar-Riqaq* in many of the ahadith:

الاقتصادفی الفقر و الغنی

(Moderation in poverty and richness).

Gentleness of Speech

Gentleness or otherwise of speech is among the attributes of highest social significance and can have far-reaching efects. The holy Prophet ﷺ, as such, has urged upon his followers to speak politely and gently and warned them against the use of intemperate language, to the extent that he did not even like them to return abuse with abuse.

(۳۱۲/۷۲) عَنْ عَائِشَةَ اَنَّ يَهُوْدَ اَتَوْا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا اَلسَّامُ عَلَيْكُمْ فَقَالَتْ عَائِشَةُ عَلَيْكُمْ وَلَعنَكُمُ اللهُ وَغَضِبَ اللهُ عَلَيْكُمْ قَالَ مَهْلًا يَا عَائِشَةُ! عَلَيْكِ بِالرِّفْقِ وَاِيَّاكِ وَالْعُنْفَ وَالْفُحْشَ (رواه البخاری)

(312/72) Sayyidah Ayshah رضی الله عنها related to us that (once) some Jews called on the Messenger of Allah ﷺ, and (out of viciousness), they greeted him with *As-saam-o-Alaikum* (Instead of *As-Salam-u-Alaikum)* (Peace be with you). On realising the meaning and intention of their salutation, she retorted, "May it be with you, and the curse of Allah." Upon it the Prophet ﷺ observed: "(No, Ayshah, No). Control your tongue, and be polite, and guard yourself against foulness of speech." (Bukhari)

The Prophet ﷺ did not allowed her to relaliate harshly to the vicious manner of the Jews. He advised her to be mild.

(۳۱۳/۷۳) عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمُؤْمِنُ بِطَعَّانٍ وَلَا لَعَّانٍ وَلَا فَاحِشٍ وَلَا بَذِيٍّ (رواه الترمذی)

(313/73) It is related by Abdullah ibn Mas'ud ؓ that the Messenger of Allah ﷺ said: "A faithful believer neither attacks with his tongue nor utters a curse nor speaks ill of anyone nor calls names." (Tirmizi)

Commentary: It shows that to indulge in indecent language is below the dignity of a true Believer. We have, already, seen the Tradition denoting that to revile and resort to coarse and insulting

speech at the time of a dispute is the quality of a hypocrite[1].

(٣١٤/٧٤) عَنْ عَائِشَةَ قَالَتْ اِسْتَاذَنَ رَجُلٌ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بِئْسَ اِبْنُ الْعَشِيْرَةِ اَو بِئْسَ رَجُلُ الْعَشِيْرَةِ ثُمَّ قَالَ ائْذَنُوْا لَهُ فَلَمَّا دَخَلَ اَلانَ لَهُ الْقَوْلَ فَقَالَتْ عَائِشَةُ يَا رَسُوْلَ اللهِ اَلَنْتَ لَهُ الْقَوْلَ وَقَدْ قُلْتَ لَهُ مَا قُلْتَ قَالَ اِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللهِ يَوْمَ الْقِيٰمَةِ مَنْ وَدَعَهُ اَوْ تَرَكَهُ النَّاسُ لِاتِّقَاءِ فُحْشِهِ. (رواه البخاری و مسلم و ابو داؤد واللفظ له)

(314/74) Sayyidah Ayshah رضی الله عنها related to us, that (once), a man asked for permission to meet the Prophet ﷺ. The Prophet ﷺ said to us that he was a bad son (or member) of his tribe, and asked us to let him come. When he came, the Prophet ﷺ spoke to him very politely. (After he had gone), Sayyidah Ayshah رضی الله عنها said: 'Messenger of Allah ﷺ! You spoke to him cheerfully although earlier you had expressed a poor opinion of him — that he was a bad representative of his tribe." 'The Prophet ﷺ replied: "In the judgement of Allah, the worst man, on the Day or Resurrection, in terms of rank, will be whom people may leave, i.e., avoid meeting on account of his rudeness." (Bukhari and Muslim)

Commentary: The sum and substance of the above Tradition is that even if a man is not good, we should speak to him with politeness, otherwise people may begin to avoid our company on account of our incivility, and such a man is worthless in the sight of Allah, and he will be in great loss in the Hereafter.

A few points are worth elaborating in this context.

(a) The holy Prophet ﷺ had, probably, wanted to tell those who were with him, at that time, about the man who wanted to come in that he was an undesirable person, and, therefore, they should take care not to say or do anything that was not to be said or done in the presence of such a man. To warn, with such an intention, against the wickedness or depravity of anyone does, of course, not amount to back-biting, On the other hand, it is our duty to do so, as the folowing Tradition denotes:

اذكروا الفاجر بما فيه لكى يحذره الناس

1. Kitab ul-Iman.

"Tell people of the evil that may be present in a corrupt and unprincipled person so that they take care to protect themselves from his mischief." (KanzulUmmal)

(b) We should talk gently even to those about whom we know that they are not good people. In another account of the same incident, mentioned in *Bukhari*, it is, distinctly, stated:

فلما جلس تطلق النبى صلى الله عليه وسلم في وجهه انبسط إليه

The holy Prophet ﷺ received the man with a smile and talked to him pleasantly. It goes to show how wrong they are who suppose that one should not behave decently with men who are bad or vicious in one's judgement.

Imam Bukhari, further, has quoted it directly from Sayyidina Abu Darda ﷺ, a celebrated Companion of the Prophet ﷺ, "we meet and speak to many people in a pleasant and courteous manner whom we curse in our hearts on account of their deeds and character."

If at any time, however, the expression of severity and dsipleasure is necessary or expedient, it will be proper to disregard the advice given above.

(c) In yet another version of this Tradition in Abu Dawood, it is stated, that when Sayyidah Ayshah رضى الله عنها inquired from the sacred Prophet ﷺ why he had met and spoken so politely to the man about whom he had said that he was not good, he replied: "Allah does not hold him dear who uses foul or hurtful language." Meaning, how could the Prophet ﷺ be discourteous and impolite when it was apparent that a vulgar or bitter tongue deprived a man of the love of Allah.

(٣١٥/٧٥) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ (رواه البخارى)

(315/175) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "To speak gently is (a kind of) charity."(Bukhari)

Commentary: This saying is a part of a long narrative. Imam Bukhari has reproduced the whole of the report while, at one place, he has quoted only this one sentence. The meaning is obvious. To talk to anyone in a polite and pleasing manner is to bring joy to his

heart which, evidently, is an act of virtue.

The Virtue of Talking Less And Avoiding Vain And Rotten Speech

Most of the quarrels arise out of evil and irresponsible talk, and the major sins that are commonly committed, also, are related, for the most part, to the tongue. The holy Prophet ﷺ, thus, has stressed upon his followers the need to keep their tongues under control and avoid gainless and rotten conversation. It is better to keep quiet if one had nothing good or useful to say. It is among the important teachings of the Prophet ﷺ upon which, as he tells, depends the salvation of man. The acceptance of the fundamental duties like prayers, fasting, *Zakah*[1] and *Hajj*[2], and their effulgence, too, is contigent on the control of the tongue.

(٣١٦/٧٦) عَنْ مَعَاذٍ قَالَ قُلْتُ يَا رَسُوْلَ اللهِ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) اَخْبِرْنِيْ بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِيْ مِنَ النَّارِ قَالَ لَقَدْ سَأَلْتَ عَنْ اَمْرٍ عَظِيْمٍ وَاِنَّهُ لَيَسِيْرٌ عَلٰى مَنْ يَّسَّرَهُ اللهُ تَعَالٰى عَلَيْهِ تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهٖ شَيْئًا وَتُقِيْمُ الصَّلٰوةَ وَتُؤْتِي الزَّكٰوةَ وَ تَصُوْمُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ، ثُمَّ قَالَ اَلَا اَدُلُّكَ عَلٰى اَبْوَابِ الْخَيْرِ؟ اَلصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيْئَةَ كَمَا يُطْفِي الْمَاءُ النَّارَ وَصَلٰوةُ الرَّجُلِ فِيْ جَوْفِ اللَّيْلِ ثُمَّ تَلَا تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ........... حَتّٰى بَلَغَ يَعْمَلُوْنَ ثُمَّ قَالَ اَلَا اَدُلُّكَ بِرَاْسِ الْاَمْرِ وَعَمُوْدِهٖ وَذُرْوَةُ سَنَامِهٖ قُلْتُ بَلٰى يَا رَسُوْلَ اللهِ قَالَ رَاْسُ الْاَمْرِ الْاِسْلَامُ وَعَمُوْدُهُ الصَّلٰوةُ وَذُرْوَةُ سَنَامِهِ الْجِهَادُ. ثُمَّ قَالَ اَلَا اُخْبِرُكَ بِمَلَاكِ ذٰلِكَ كُلِّهٖ قُلْتُ بَلٰى يَا نَبِيَّ اللهِ فَاَخَذَ بِلِسَانِهٖ فَقَالَ كُفَّ عَلَيْكَ هٰذَا فَقُلْتُ يَا نَبِيَّ اللهِ وَاِنَّا لَمُؤَا خَذُوْنَ بِمَا نَتَكَلَّمُ بِهٖ قَالَ ثَكِلَتْكَ اُمُّكَ يَا مَعَاذُ وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلٰى وُجُوْهِهِمْ اَوْ عَلٰى مَنَاخِرِهِمْ اِلَّا حَصَائِدُ اَلْسِنَتِهِمْ. (رواه احمد والترمذى وابن ماجه)

(316/76) Sayyidina Mu'az ؓ one day asked the Messenger of Allah ﷺ: "Tell me of something on account of which I may gain admission to Heaven and stay away from Hell." "You

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1. Obligatyory Charity, payable to a fixed rate.
2. Pilgrimage to Makkah.

asked a great thing", replied the Prophet ﷺ. "But, (in spite of its gravity and magnitude), it is easy for whom Allah makes it easy. Now, listen. First of all, worship Allah and associate no one with Him, and offer prayer correctly, and pay *Zakah*, and keep fasts, and perform *Hajj*." The Prophet ﷺ, then, asked: "May I also, tell you about the doors of goodness?[1]" Seeing the keenness of Sayyidina Mu'az رضي الله عنه, he went on to say: "Fasting is a shield (to protect against sins, and against the Fire of Hell), and charity puts out the sins, (and the fire that results from them), in the same way as water extinguishes the fire, and the same is the case with prayer of the middle part of the night (*Tahajjud*)". Then he recited the following verse from *Surah Sajda* regarding the superiority of *Tahajjud* and *Sadqa* (Charity):

تَتَجَا فٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًا وَّمِمَّا رَزَقْنَا هُمْ يُنْفِقُوْنَ ۝ فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِىَ لَهُمْ مِنْ قُرَّةِ اَعْيُنٍ جَزَآءً ۢبِمَا كَانُوْا يَعْمَلُوْنَ ۝

Who forsake their beds (in the night) to cry unto their Lord, in fear and hope, and spend of what We have bestowed upon them.

(Al-Sajadah 32:16)

The Prophet then asked, "May I (also) tell you of the heads of matter (Faith), and its pillar and highest peak?" "Do, please", replied Mu'az. Thereupon, he said: "The head or upper end of Faith is Islam, and its pillar is prayer, and highest peak is *Jihad*[2]." He, further, asked: "May I tell you of the thing upon which it all rests, i.e., without which these things are of no value?" "Do, please", Mu'az replied. The Prophet ﷺ, then, held his tongue (between his fingers), and said: "Check it. (Keep the tongue under control and do not let it function freely and without restraint)". Upon it, Sayyidina Mu'az enquired: "Will we, also, be called to account for what we say?" "May my mother weep over you[3]", exclaimed the Prophet ﷺ. "People will be cast head foremost (or nose foremost?) into Hell mainly

1. The holy Prophet ﷺ had, as it were so far told Sayyidina Mu'az رضي الله عنه about the basic tenets of Islam. He, latter on, asked him if he wanted to know about the other sources of goodness by which, he probably, meant the supererogatory deeds of worship.
2. Meaning to exert oneself to the utmost, even to the extent of laying down one's life, in the path of Allah. In common parlance, it denotes a war fought in the defence of Faith.
3. An expression of affection in the Arabic language.

owing to the indicretions of their tongues."

(Musnad Ahmad, Tirmizi and Ibn Majah)

Commentary: In it, referecne of fasting and *Sadaqa* by the sacred Prophet ﷺ, as the "doors of goodness", after he had spoken of the principal tenets of Islam, denotes, in our view, the supererogatory fasts and charity, and, that is, probably, why he has included *Tahajjud* as well which is the most superior of all the supererogatory prayers.

The Prophet ﷺ has, further, declared that Islam was the 'head of the Faith'. Apparently, Islam, here, signifies the acceptance of it as one's religion, and its purport is that if a person does good deeds and his moral conduct and monetary dealngs, too, are up to the mark, but he does not confess his faith in Islam, he will be like a body whose arms, legs etc., may be intact, but it is headless.

Besides the holy Prophet ﷺ has described prayer as 'pillar of Faith', which shows that just as a building cannot endure without the pillar, Faith, also, does not last without prayer. The Prophet ﷺ, again, said that *Jihad*, was the 'highest peak of Faith.' The glory of Faith, obviously, is dependent on *Jihad*.

The last part of the saying, for which it has been reproduced here, tells that all the things mentioned in it are subject to the condition that one guards one's tongue. The indiscretions of the tongue deprive the good acts of their virtue. When Sayyidina Mu'az ﷺ expressed his surprise at it and wanted to know if men will, also, be called to account for what they say, the Prophet ﷺ exclaimed that people will go to Hell mostly owing to the sins they commit with their tongues. In our time, we can see that the major evils and transgressions that are prevalent in the society, and in respect of which we, on the whole, are negligent are mostly related to the tongue.

(٣١٧/٧٧) عَنْ اَبِیْ سَعِیْدٍ رَفَعَهٗ قَالَ اِذَا اَصْبَحَ ابْنُ اٰدَمَ فَاِنَّ الْاَعْضَاءَ کُلَّهَا تُکَفِّرُ اللِّسَانَ فَتَقُوْلُ اِتَّقِ اللّٰهَ فِیْنَا فَاِنَّا نَحْنُ بِکَ فَاِنِ اسْتَقَمْتَ اِسْتَقَمْنَا وَاِنِ اعْوَجَجْتَ اِعْوَجَجْنَا (رواه الترمذی)

(317/77) Sayyidina Abi Sa'eed ﷺ reported the Prophet ﷺ as saying that when a man gets up in the morning all the limbs

humble themselves before the tongue and say, "Fear Allah for our sake, for we are dependant on you; it you are straight we are straight, but if you are crooked we are crooked[1]." (Tirmizi)

Commentary: The hadith preceeding this one told us that many people will go to Hell because of the wrong use of the tongue. This hadith informs us that all the limbs request the tongue very humbly that it should control itself for their success or failure depended on how it conducted itself, hence it must show mercy to them.

Another hadith singles out the heart with this peculiarity.

اذاصلح صلح الجسد كله واذا فسد فسد الجسد كله

It means that all the limbs of a man depended on the heart for their well-being or otherwsie. There is, however, no contradiction in the two. It is the heart actually but the tongue as its representive is mentioned in the above hadith as a limb that can be seen.

(٣١٨/٧٨) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّضْمَنْ لِيْ مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ اَضْمَنْ لَهُ الْجَنَّةَ (رواه البخارى)

(318/78) Sahl ibn Sa'ad relates that the Messenger of Allah ﷺ said: "Whoever undertakes to guard his tongue and his private parts, I take for him the responsibility of Paradise." (Bukhari)

Commentary: Apart from the tongue, it is the private parts, among the limbs of a man, whose protection against improper use is of highest importance. Hence, in this Tradition, the holy Prophet ﷺ has stated that he could give the assurance of Paradise, on behalf of Allah, to anyone who promised not to use his tongue improperly as well as to keep his sexual desires within the limits of the Divine law.

It may be advisable, again, to stress that exhortations like these of the sacred Prophet ﷺ, are addressed to believing men and women who have realised the basic truth, through his teachings, that such assurances hold good only for the bondsmen who believe and observe the fundamental duties.

(٣١٩/٧٩) عَنْ سُفْيَانَ بْنِ عَبْدِ اللهِ الثَّقَفِيِّ قَالَ قُلْتُ يَا رَسُوْلَ اللهِ مَا اَخْوَفُ مَا تَخَافُ عَلَيَّ قَالَ فَاَخَذَ بِلِسَانِ نَفْسِهٖ وَقَالَ هٰذَا (رواه الترمذى)

1. Mishkat Al-Masabih, V2 P1009. (Robson) Sh: Muhammad Ashraf, Lhr:

(319/79) Narrates Sufyan ibn Abdullah Thaqafi that he asked the Messenger of Allah ﷺ: Which is the most dangerous among the things in respect of which you have the fear concerning me (that I will be guilty of them)"? The Prophet ﷺ, thereupon, held his tongue (between the fingers), and said: "The greatest danger is from it." (Tirmizi)

Commentary: What it shows is that there was no greater danger to Sayyidina Sufyan ibn Abdullah Thaqafi from another evil than that he indulged in filthy, vicous or fruitless talk. He should, hence, be careful about it. Maybe, the questioner was a sharp-tongued fellow, and, hence, the holy Prophet ﷺ thought it necessary to sound the warning.

(٣٢٠/٨٠) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَمَتَ نَجَا (رواه احمد والترمذى والدارمى والبيهقى فى شعب الايمان)

(320/80) It is related by Abdullah ibn Amr ibn al-'Aas that the Messenger of Allah ﷺ said: "Whoever observes silence will attain salvation." (Musnad Ahmad, Tirmizi, Darami and Baihaqi)

Commentary: It denotes that a person guards his tongue against foolish and undesirable talk is saved from punishment in the life after death.

As we have, already, seen in Sayyidina Mu'az's narrative, people will be cast headlong into Hell owing to the misuse of their tongues.

(٣٢١/٨١) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ لَقِيْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ مَا النَّجَاةُ؟ فَقَالَ اَمْلِكْ عَلَيْكَ لِسَانَكَ وَلْيَسَعْكَ بَيْتُكَ وَابْكِ عَلٰى خَطِيْئَتِكَ (رواه احمد والترمذى)

(321/81) 'Uqba ibn 'Aamir has narrated that when he met the Messenger of Allah ﷺ once, he asked him: "What is the secret of salvation?" The Prophet ﷺ replied: 'Keep your tongue under control and let there be room enough for you in your house, and shed tears over your sins before the Almighty. (Tirmizi)

Commentary: The meaning of exercising restraint over one's tongue and weeping over one's sins in the presence of Allah is clear. As for the second advice, that it should be that there was

enough space for oneself in one's house, it denotes that people should better stay at home and take an interest in their household affairs devote themselves to worship instead of wasting their time in aimless wandering.

As we know, the habit of staying out unnecessarily and moving here and there pruposelessly can lead to numerous ills and evils.

(٣٢٢/٨٢) عَنْ اَنَسٍ عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا اَبَا ذَرٍّ اَلَا اَدُلُّکَ عَلٰى خَصْلَتَيْنِ هُمَا اَخَفُّ عَلَى الظَّهْرِ وَ اَثْقَلُ فِى الْمِيْزَانِ؟ قَالَ قُلْتُ بَلٰى قَالَ طُوْلُ الصَّمْتِ وَحُسْنُ الْخُلُقِ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ مَا عَمِلَ الْخَلَائِقُ بِمِثْلِهِمَا (رواه البيهقى فى شعب الايمان)

(322/82) Sayyidina Anas ﷺ quoted the Messenger of Allah ﷺ as saying: "Shall I not guide you, Abu Zarr, the two qualities that are very light on the back, but very heavy in the scale?" On his replying, "Certainly", he said: "Long silence and a good character. By Him in whose hand my soul is, mankind can do nothing to compare with them."[1] (Baihaqi)

Commentary: As, indeed, we have pointed out, the meaning of long silence is to refrain from unnecessary and undesirable speech. Such a person will automatically speak less. The Messenger of Allah ﷺ needed to speak much to guide people, even those who are born later upto the Day of Resurrection; therefore, he did not diminish on the necessary speaking. He taught every minor and major thing.

In spite of that, the Companions ﷺ described him in these words:

كان رسول الله صلى الله عليه وسلم طويل الصمت

The Messenger of Allah ﷺ observed long silence.[2] and

و لا يتكلم الا فيما يرجو ثوابهٔ

He spoke only when he hoped for reward on his speech.[3]

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❶. Mishkat Al-Masabih, V2 p1013.
❷. Baghawi, on the authroity of Jabir
❸. Tabarani, on the authroity of Al-Hasan ibn Ali

(٣٢٣/٨٣) عَنْ عِمْرَانَ بْنِ حَطَّانَ قَالَ اَتَيْتُ اَبَا ذَرٍّ فَوَجَدْتُهُ فِي الْمَسْجِدِ مُحْتَبِيًا بِكِسَاءٍ اَسْوَدَ وَحْدَهُ فَقُلْتُ يَا اَبَا ذَرٍّ مَا هٰذِهِ الْوَحْدَةُ؟ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْوَحْدَةُ وَاِمْلَاءُ الْخَيْرِ خَيْرٌ مِّنَ السُّكُوْتِ وَالسُّكُوْتِ خَيْرٌ مِّنْ اِمْلَاءِ الشَّرِّ (رواه البيهقى فى شعب الايمان)

(323/83) Imran ibn Hittan, a taba'ee[1], related to us, saying: '(One day), as I went to see Abu Zarr Ghiffari, I found him sitting alone in the mosque, wrapped is a black blanket. 'Oh, Abu Zarr!' I said to him. 'Why this seclusion?' He replied: 'I have heard the Messenger of Allah ﷺ say: 'To be alone in better than to sit with bad companions, and to sit with a good companion is better than to be alone, and to tell a good thing to anyone is better than to keep quiet, and to keep quiet is better than to tell a bad thing'." (Baihaqi)

Commentary: The virtue of silence lies only in comparsion to foolish or vicious speech, otherwise to tell a good and useful thing is better than to keep quiet. Similarly, it tells that though solitude is better than the company of undesirable persons, the society of good and virtuous men is preferable to remaining alone.

Note: As we know that the nature of different people as also their inclinations vary. The teachings of the Messenger of Allah ﷺ take into account these variations. For instance, some people find it unbearable to meet those people whom they do not like and they find it damaging to meet such people. The foregoing hadith has instructions for such people. However there are some who tolerate meeting those that they do not like and try to reform them thereby. They are able to protect themselves from the evil influences of those people. There arc instructions for such in other ahadith of the Prophet ﷺ which we will see later.

This is what we see in the lives of the different Companions and those that followed them. And, this variation in human nature is accomodated in the teachings of the Prophet ﷺ. Those narrow-minded people who wish to see everyone in colour have

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❶. followers; companions; attendants. The term is applied *par excellence* to the Muslim doctors who followed the immediate *Ashab* or Companions رضی اللہ عنہم of the holy Prophet ﷺ and whose reports and narratives regarding the Prophet ﷺ form part of the *Sunnah.*

not truely pondered over the all-encompassing, broad teachings of religion.

On Giving Up What Is Foolish And Absurd

(٣٢٤/٨٤) عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ حُسْنِ اِسْلَامِ الْمَرْءِ تَرْكُهُ مَالَا يَعْنِيْهِ (رواه مالک و احمد، ورواه ابن ماجة عن ابى هريرة والترمذى والبيهقى فى شعب الايمان عنهما)

(324/84) It is related by Ali Ibn al-Husain Zainul Abedin ﵁ that the Messenger of Allah ﷺ said: "It, also, is a part of the beauty and perfection of Faith that one abandoned what was not necessary and useful to him."

(This Tradition has been quoted, as a *Mursal*[1], by Imam Maalik in *Muwatta*, and by Imam Ahmad in Musnad, on the authority of Sayyidina Ali ibn al-Husain ﵁ and by Ibn Majah ﵁, in the *Sunan*, on the authority of Sayyidina Abu Hurayrah ﵁, and by Imam Tirmizi, in his *Jam'aa*, and Baihaqi in *Sh'ab-al-Iman*, in the same form and from the same narrators).

Commentary: It shows that to give up or desist from what is worthless is a sign of perfection in Faith.

Tale-Bearing

Among the detestable habits that are related to the tongue and have been condemned by the holy Prophet ﷺ as a grievous sin, a most common is tale-bearing or carrying of reports from one person to another with a view to posioning their relations and making them mistrustful of each other. Since promotion of mutual affection and sympathy is among the aims and objects of raising up of the Prophet ﷺ, to the extent that, in some Traditions, these social moral attributes have been described as more important than duties of worship, anything that creates bad blood between two persons and gives rise to suspicion and hatred must be a sin of the highest order. Anyhow, tale-bearing has been denounced by the sacred Prophet ﷺ as a most hateful offence against the law of

❶. Some times a *Taba'ee* relates a Tradition, but does not mention the name of the Companion through whom it had reached him. Such a Tradition is called Mursal in the special terminology of Islam.

Allah and warned the perpertrators of it of a painful sequel in after-life.

(٣٢٥/٨٥) عَنْ حُذَيْفَةَ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ (رواه البخاری و فی روایة مسلم نمّام)

(325/85) It is related by Huzaifah ﷺ that he heard the Messenger of Allah ﷺ, say, "The tale-bearer shall not enter Heaven." (Bukhari and Muslim)

Commentary: It shows that tale-bearing is such a despicable habit that no one possessing it will be able to gain admission to Paradise except, of course, that Allah may forgive him out of His Mercy.

(٣٢٦/٨٦) عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غُنْمٍ وَاَسْمَاءَ بِنْتِ يَزِيْدَ اَنَّ النَّبِىَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ خِيَارُ عِبَادِ اللهِ الَّذِيْنَ اِذَا رُأُوْا ذُكِرَا للهُ وَشِرَارُ عِبَادِ اللهِ الْمَشَّاؤُنَ بِالنَّمِيْمَةِ الْمُفَرِّقُوْنَ بَيْنَ الْاَحِبَّةِ اَلْبَاغُوْنَ الْبُرَاءَ الْعَنَتَ

(رواه احمد والبیهقی فی شعب الایمان)

(326/86) Abdur Rahman ibn Ghanam ﷺ and Asma bint Yazid رضی الله عنها have reported the Prophet ﷺ as saying, "The best slaves of Allah are those who when they are seen cause Allah to be remembered and the worst slaves of Allah are those who go about slandering, who separate friends, and seek to distress or lead to sin the upright.[1] (Masnad Ahmad, Baihaqi)

Commentary: This hadith tells us of the distinctive signs of the slaves of Allah. The worst of them are those who are tale-bearers, separators of friends and who distress slaves of Allah. Thus we must make friends with the first type of people and shun the evil type.

(٣٢٧/٨٧) عَنْ اِبْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يُبَلِّغُنِىْ اَحَدٌ مِنْ اَصْحَابِىْ عَنْ اَحَدٍ شَيْئًا فَاِنِّىْ اُحِبُّ اَنْ اُخْرُجَ اِلَيْكُمْ وَاَنَا سَلِيْمُ الصَّدْرِ (رواه ابو داؤد)

(327/87) It is related by Abdullah ibn Mas'ud ﷺ that the Messenger of Allah ﷺ said: "None of my Comapnions should carry tales concerning another (Companion) to me. I want that

1. Mishkat Al-Masabih, v2 p1014

when I met you, my heart should be free from taint (against everyone)." (Abu Dawood)

Commentary: Its purport is that people should avoid even listening to things against others that are likely to produce the feelings of anger or enmity in their hearts. It should, however, be clear that there can be occasions on which it may be in the interest of the Faith or necessary from the viewpoint of the *Shari'ah* to say or hear such a thing. In such an event, the rule will not apply.

Slander And Back-Biting

Speaking ill of others behind their backs, scandal-mongering, slander and vilification are moral vices that are more woeful in their consequence than tale-bearing. Back-biting, malicious upbraiding, and spreading false reports against anyone that tend to cause him pain or injures his reputation is the height of perversitive. To stress the foulness of back-biting, it has been likened in the Qur'an and the Traditions to eating the flesh of one's dead brother'.

(٣٢٨/٨٨) عَنْ اَبِىْ بَرْزَةَ الْاَسْلَمِىْ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ مَنْ اٰمَنَ بِلِسَانِهٖ وَلَمْ يَدْ خُلِ الْاِيْمَانُ قَلْبَهٗ لَا تَغْتَابُوا الْمُسْلِمِيْنَ وَلَا تَتَّبِعُوْا عَوْرَاتِهِمْ فَاِنَّهٗ مَنْ اِتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللهُ عَوْرَتَهٗ وَمَنْ يَّتَّبِعِ اللهُ عَوْرَتَهٗ يَفْضَحْهُ فِىْ بَيْتِهٖ (رواه ابوداؤد)

(328/88) It is related by Abu Barzah Al Aslami ﷺ that the Messenger of Allah ﷺ said: "O people who have affirmed Faith (only) with the tongue, and Islam has not yet entered into their hearts! Do not speak ill of Muslims behind their backs, and do not pry into their secrets, for whoever does so, Allah, too, will treat him in the same manner, and whoever will be treated like that, from the side of Allah will be made lowly and debased, by Him, in his own house." (Abu Dawood)

Commentary: It shows that to malign and vilify a Muslim and speak ill of him behind his back is the characteristic of a hypocrite and only those will do so who are Muslims simply in name and their hearts are devoid of real Faith.

(٣٢٩/٨٩) عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمَّا عُرِجَ بِىْ مَرَرْتُ بِقَوْمٍ لَهُمْ اَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُوْنَ وُجُوْهَهُمْ وَصُدُوْرَهُمْ فَقُلْتُ مَنْ هٰؤُلَاءِ يَاجِبْرِيْلُ قَالَ هٰؤُلَاءِ الَّذِيْنَ يَاكُلُوْنَ لُحُوْمَ النَّاسِ وَ يَقَعُوْنَ فِىْ اَعْرَاضِهِمْ. (رواه ابو داؤد)

(329/89) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "During *Mi'raj*[1], I passed by some people whose nails were red like copper, (and) they were scratching their faces and breasts with them. I enquired about them from Jibril as to who they were that such a terrible punishment was being inflicted upon them. Jibril replied that they used to eat the flesh of men in their lives i.e., spoke ill of them and played foul with their reputations." (Abu Dawood)

Commentary: Apparently, the nails of these persons had become red like copper in the heat of the fire of Hell and it was with them that they were scratching and wounding their faces and chests. In *Barzakh*[2], this punishment was, particularly, prescribed for them because back-biting was their favourite pastime in the world which, as we have just seen, was similar to eating the flesh of one's brother.

(٣٣٠/٩٠) عَنْ اَبِىْ سَعِيْدٍ وَجَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْغِيْبَةُ اَشَدُّ مِنَ الزِّنَا، قَالُوْا يَا رَسُوْلَ اللهِ وَكَيْفَ الْغِيْبَةُ اَشَدُّ مِنَ الزِّنَا؟ قَالَ اِنَّ الرَّجُلَ لَيَزْنِىْ فَيَتُوْبُ فَيَتُوْبُ اللهُ عَلَيْهِ (وَفِىْ رِوَايَةٍ فَيَتُوْبُ فَيَغْفِرُ اللهُ لَهُ) وَاِنَّ صَاحِبَ الْغِيْبَةِ لَا يَغْفِرُ لَهُ حَتّٰى يَغْفِرُهَا لَهُ صَاحِبُهُ (رواه البيهقى فى شعب الايمان)

(330/90) It is related by Abu Sa'eed Khudri and Jabir رضى الله عنهما that the Messenger of Allah said: "Back-biting is worse than adultery". He was asked: Messenger of Allah ﷺ! How can back-biting be worse than adultery?" He explained: "If a person, unfortunately, commits adultery, he can be forgiven by Allah if he offers repentance but a back-biter will not be forgiven until he is forgiven by the person he had spoken ill of behind his back." (Baihaqi)

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1. The ascension of the Holy Prophet to Heaven; the Journey by Night
2. The interval between death and the resurrection on the Day of Resurrection.

(٣٣١/٩١) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اَتَدْرُوْنَ مَالْغِيْبَةُ؟ قَالُوْا اللهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ ذِكْرُكَ اَخَاكَ بِمَا يَكْرَهُ قِيْلَ اَفَرَأَيْتَ اِنْ كَانَ فِىْ اَخِىْ مَا اَقُوْلُ؟ قَالَ اِنْ كَانَ فِيْهِ مَا تَقُوْلُ فَقَدْ اِغْتَبْتَهٗ وَاِنْ لَّمْ يَكُنْ فِيْهِ مَا تَقُوْلُ فَقَدْ بَهَتَّهٗ (رواه مسلم)

(331/91) Abu Hurayrah ﷺ related to us that one day the Messenger of Allah ﷺ said: "Do you know what is back-biting?" "Allah and His Messenger know best", the Companions ﷺ replied. The Messenger of Allah ﷺ, thereupon, observed : "When you talk about a brother in a way that hurts or harms him, it is back-biting". "Would it, also, amount to back-biting if I spoke of an evil of my brother that was, actually, present in him?" asked the Companion. "It will be back-biting only when the evil is present in him, while if it is not present (in him), it will be slander (which is even worse than back-biting)," the Prophet ﷺ replied. (Muslim)

Commentary: This hadith tells us of the difference between back-biting and slander. It should, however, be noted that in case, it became necessary to relate, truthfully, the fault or viciousness of an individual or group to others out of goodwill and sincerity to the bondsmen of Allah or for the eradication of an evil or mischief, or should the realisation of an objective relating to the *Shari'ah* or morality be dependent on it then it will not amount to the back-biting which is forbidden by the *Shari'ah* and is a major sin. On the other hand, in certain circumstances, it will be a virtuous act, meriting reward in the future.

Thus to depose against a criminal before an officer of the realm or to warn the people against a professional cheat or the rebutting of evidence of false and unreliable narrators by the scholars of the Traditions, or the acquaint the people with the errors of treacherous pedlars in Faith by religious docotrs, will all, belong to the same category.

Double-Dealing

It is the habit of some people that when there is a dispute or enmity between two persons or groups they speak to each of them

in an unfavourable way about the other. In the same way , some people show friendliness and sincerity when they meet a person, but speak ill of him or act against his interests behind his back. It is a form of hypocrisy and has been condemned in the serverest terms by the sacred Prophet ﷺ.

(٣٣٢/٩٢) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَجِدُوْنَ شَرَّ النَّاسِ يَوْمَ الْقِيٰمَةِ ذَالْوَجْهَيْنِ الَّذِیْ يَاتِیْ هٰؤُلَاءِ بِوَجْهٍ وَهٰؤُلَاءِ بِوَجْهٍ

(رواه البخاری و مسلم)

(332/92) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "On the Day of Resurrection, the biggest loser will be the double-faced person who talks in one voice when he goes to one party, and, in another voice when he goes to the other party." (Bukhari and Muslim)

Commentary: We can imagine the frightful sequel that awaits a dissembler and hypocrite of that class, in the Hereafter, from the Tradition that follows.

(٣٣٣/٩٣) عَنْ عَمَّارٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ ذَاوَجْهَيْنِ فِی الدُّنْيَا كَانَ لَهُ يَوْمَ الْقِيٰمَةِ لِسَانَانِ مِن نَّارٍ. (رواه ابو داؤد)

(333/93) It is related by Ammar ibn Yaasir that the Messenger of Allah ﷺ said: "Whoever is double-faced in the world, i.e. talks to different people in different voices, there will be two tongues of fire in his mouth on the Day of Resurrection.

(Abu Dawood)

Commentary: Good manners and good deeds on which there is the promise of a reward in the Hereafter are of different kinds and belong to different grades. Similarly, bad manners are evil deeds on which there is the warning of a penalty in After-life, too, are of different kinds and grades. The Almighty, in His infinite wisdom, has prescribed a reward or punishment on every good or evil act in proportion to its goodness or evilness. Thus, for double-dealing, the punishment on the Day or Reckoning will be that there will be two tongues of fire in the mouth of such a man.

It is significant to note that some snakes, also, have two tongues.

There are, in fact, some faults and weaknesses that are most dangerous and a grave misdeed in the judgement of Allah, but we do not, generally, attach much importance to these vices, nor take enough care to avoid them. It is about such acts and iniquities that the Qur'an has said:

وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ عَظِيمٌ (النور ٢٤:١٥)

"Ye counted it a trifle, (but) in the sight of Allah it is very great." (Al-Nur 24:15)

The evil habit of hypocrisy and double-dealing, too, is one of them. Many of us are apt to regard it an ordinary matter though both the aforementioned Traditions tell how sinful it is to indulge in it and what a grievous penalty has been readied in the Hereafter for those who play a double game or speak in two voices.

TRUTHFULNESS AND TRUSTWORTHINESS

Truthfulness and Trustworthiness are virtues of foremost importance in Islam. In the words of the sacred Prophet ﷺ, these are the pre-requisites of Faith. Without them, no one can be a true Muslim. In *Kitab al-Iman* we have seen the Tradition that to tell a lie, to betray a trust and to break a pledge are the special signs of a hypocrite. A person in whom these attributes are present is a dissembler, not a faithful Believer. We have, again, examined the Traditions that "in whom there is no trustworthiness, in him there is no Faith", and "a true Believer can never be a habitual liar."

We now, proceed to take up the Traditions in which the holy Prophet ﷺ has directly exhorted us to cultivate these qualities, and keep away from the filthy habits of falsehood and unfaithfulness to a trust.

Trurthfulness And Falsehood

(٣٣٤/٩٤) عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدقَ يَهْدِىْ إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِىْ إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرى الصِّدْقَ حَتّٰى يُكْتَبَ عِنْدَاللهِ صِدِّيقًا وَإِيَّاكُمْ وَالْكِذْبَ فَإِنَّ الْكِذْبَ يَهْدِىْ إِلَى الْفُجُوْرِ وَإِنَّ الْفُجُوْرَ يَهْدِىْ إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكِذْبَ حَتّٰى يُكْتَبَ عِنْدَاللهِ كَذَّابًا

(رواه البخارى و مسلم)

(334/94) It is related by Abdullah ibn Mas'ud ؓ that the Messenger of Allah ﷺ said: "Observe truthfulness as a duty and always speak the truth, for truthfulness puts you on the path of virtue, and virtue leads you to Heaven, and when a person tells the truth as a rule, and makes truthfulness a way of life, he

attains the place of sincerity and faithfulness, and, with Allah, his name is written as a truthful. And stay strictly away from falsehood, for falsehood puts you on the path of immorality, and leads you to Hell, and when a man takes to lying, the sequel is that his name is written, with Allah, as a great liar."

(Bukhari and Muslim)

Commentary: What it seeks to convey is that truthfulness, besides being a noble habit, in itself, makes a man virtuous in other spheres of life as well, and one who habitually, speaks the truth attains the high station of those who are eminently truthful, in the sight of Allah. Conversely, falsehood, apart from being a filthy habit, in itself, gives rise to vicousness and evil doing in the other fields of existence, too, and makes him deserving of Hell, and the ultimate end of a habitual liar is identical to that of men on whom there is the eternal curse of Allah.

(٣٣٥/٩٥) عَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِىْ قُرَادٍ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ يَوْمًا فَجَعَلَ اَصْحَابُهٗ يَتَمَسَّحُوْنَ بِوَضُوْئِهٖ فَقَالَ لَهُمُ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا يَحْمِلُكُمْ عَلٰى هٰذَا قَالُوْاحُبُّ اللّٰهِ وَرَسُوْلِهٖ فَقَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهٗ اَنْ يُحِبَّ اللّٰهَ وَرَسُوْلَهٗ اَوْ يُحِبُّهُ اللّٰهُ وَرَسُوْلُهٗ فَلْيَصْدُقْ حَدِيْثَهٗ اِذَا حَدَّثَ وَلْيُؤَدِّ اَمَانَتَهٗ اِذَاائْتُمِنَ وَلْيُحْسِنْ جِوَارَ مَنْ جَاوَرَهٗ. (رواه البيهقى فى شعب الايمان)

(335/95) Narrates Abdur Rahman ibn Abu Qurad that, the Messenger of Allah ﷺ Performed wudu one day, and the Companions ﷺ began to wipe themselves with the water he used for it. The Prophet ﷺ enquired (from them): "What makes you do it?" "The love of Allah and His Messenger", they replied. The Prophet ﷺ, thereupon, observed: "Whoever sincerly wishes to love Allah and His Messenger or that Allah and His Messenger loved him should always speak the truth when he speaks, and restore honesty what he has received in trust to whom it is due, and be good and courteous to the neighbours."

(Baihaqi)

Commentary: It tells that an essential condition of sincere devotion to Allah and the Prophet ﷺ is that a man should always speak the truth, observe trustworthiness, and abstain from falsehood and violation of faith.

(٣٣٦/٩٦) عَنْ عُبَادَةَ بْنِ الصَّامِتِ اَنَّ النَّبِىَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِضْمَنُوْالِىْ سِتًّا مِّنْ اَنْفُسِكُمْ اَضْمَنْ لَكُمُ الْجَنَّةَ اُصْدُقُوا اِذَا حَدَّثْتُمْ وَاَوْفُوْا اِذَاوَعَدْتُّمْ وَاَدُّوا اِذَائْتُمِنْتُمْ وَاحْفَظُوْافُرُوْجَكُمْ وَغُضُّوا اَبْصَارَكُمْ وَكُفُّوْا اَيْدِيَكُمْ

(رواه احمد والبيهقى فى شعب الايمان)

(336/96) It is related by Ubadah ibn Saamit ﷺ that the Messenger of Allah ﷺ said: "You promise six things (to me), and I (shall) give you the guarantee of Paradise. (These are): speak the truth when you speak; fulfil a promise when you make one; render back honestly when a trust is placed in your charge; protect your private parts from a forbidden act (specially fornication and adultery); shut your eyes to things to look at which is prohibited; (and) holdback your hands on occasions on which you are commanded to hold them back, (as for instance, do not hurt or harm anyone unjustly or stretch the hand to seize a thing unlawfully." (Musnad Ahmad and Baihaqi)

Commentary: It shows that if a person has affirmed his faith in Islam, and observes his duties, and, also, pays attention to the six moral vurtues indicated in it, for him there is the assurance of Paradise from Allah and His Messenger, and he is destined to attain salvation.

Honesty In Trade

(٣٣٧/ ٩٧) عَنْ اَبِىْ سَعِيدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ التَّاجِرُالصَّدُوْقُ الْاَمِيْنُ مَعَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاء

(روه الترمذى والدارقطنى)

(337/97) It is related by Abu Sa'eed Khudri ﷺ that the Messenger of Allah ﷺ said: "The honest trader will be with the Prophets, the Truthful and the Martyrs."

(Tirmizi,Darami,and Dara Qurni)

Commentary: We learn from the above Tradition that it is not necessary for spiritual advancement and gaining propinquity to the Lord to renounce the world and abjure its affairs and interests. Even a trader, sitting in the market or working diligently in his shop or office, can win the company of the Prophets, the Truthful and the Martyrs, in the Hereafter, if he abides by the

commandments of Allah and His Messenger and fulfils the religious obligations of honesty and trustworthiness.

(٣٣٨/٩٨) عَنْ عُبَيْدِبْنُ رِفَاعَةَ عَنْ اَبِيْه عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ التُّجَّارُ يُحْشَرُوْنَ يَوْمَ الْقِيٰمَةِ فُجَّارًا اِلَّا مَنِ اتَّقٰى وَبَرَّ وَصَدَقَ

(رواه الترمذی وابن ماجة و الدارمی)

(338/98) Ubayd ibn Rifa'ah has reported on the authority of his father, Rifa'ah ﷺ that the Prophet ﷺ said, "The traders will be resurrected on the Day of Resurrection with the sinners except those of them who were Allah-fearing, pious and truthful."

(Tirmizi, Ibn Majah, Darami)

Falsehood And Breach of Trust Are Inimical to Faith

(٣٣٩/٩٩) عَنْ اَبِیْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُطْبَعُ الْمُؤْمِنُ عَلَى الْخِلَالِ كُلِّهَا اِلَّا الْخِيَانَةَ وَالْكِذْبَ

(رواه احمد والبيهقیّ فی شعب الایمان)

(339/99) Abu Umama Bahili relates that the Messenger of Allah ﷺ said: "There is a place for any habit in the nature of Believer except falsehood and breach of faith."(Musnad Ahmad and Baihaqi)

Commentary: What it denotes is that Faith and the shameless habit of lying cannot co-exist. A true Muslim may have any other weakness, but he can never be a habitual liar and a false-hearted and untrustworthy person. Should, however, an evil like that be present in a Believer, it will show that the reality of Islam has not yet dawned upon him and he must cure himself of the vicious habit if he is not to rest content with the state of imperfection in Faith.

Filth of Falsehood

(٣٤٠/١٠٠) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا كَذِبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِيْلاً مِنْ نَتْنِ مَا جَاءَ بِهٖ (رواه الترمذی)

(340/100) It is related by Abdullah ibn Umar ﷺ that the Messengerl of Allah ﷺ said: "When a bondsman tells a lie, the Angel goes a mile away (from him) owing to the stench." (Tirmizi)

Commentary: Just as material things give out a pleasant or foul

odour, good or evil words or deeds, too, have their own smell, though, generally, it is felt by the Angels alone. Sometimes, however, spiritually evolved men, also, can perceive it in this world.

A Most Serious Form of Perfidy

(٣٤١/١٠١) عَنْ سُفْيَانَ بْنِ اَسِيْدِ الْحَضْرَمِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ كَبُرَتْ خِيَانَةً اَنْ تُحَدِّثَ اَخَاكَ حَدِيْثًا وَهُوَ لَكَ بِهٖ مُصَدِّقٌ وَاَنْتَ بِهٖ كَاذِبٌ (رواه ابو داؤد)

(341/101) Sufyan bin Aseed al-Hadrami related to us that he heard it directly from the lips of the Messenger of Allah ﷺ: A most serious form of betrayal of faith is that you tell a lie to a brother while he believes that you are truthful in what you say." (Abu Dawood)

Commentary: Lying is a sin, in any case, and a very grave one, indeed, but, in certain circumstances, its seriousness becomes even greater. One of these is that a person trusts you and regards you a truthful man, but you take advantage of his confidence and tell him a lie and play false by him.

Bearing False Witness And Swearing A False Oath

(٣٤٢/١٠٢) عَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ عُدِلَتْ شَهَادَةُ الزُّوْرِ بِالْاِشْرَاكِ بِاللّٰهِ ثَلٰثَ مَرَّاتٍ ثُمَّ قَرَأَ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ حُنَفَاءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ (رواه ابو داؤد ابن ماجه)

(342/102) Khuraym ibn Fatik has said that the Messenger of Allah ﷺ offered the monring prayer (Fajr) once and then stood up suddenly and said, "To bear false witness is equivalent to ascribing a partner to Allah." He said this three times, and then recited the verse:

فَاجْتَنِبُوْا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ
(الحج ٢٢: ٣٠'٣١)

"So shun the filth of idols, and shun lying speech, turning to Allah (only) not ascribing partners to Him." (Al-Hajj, 22:30/31)

Commentary: We have seen earlier that falsehood is a sin but some of its forms are very grave sin. False witness is one of those, and to harm someone thereby. It is bracketed with polytheism and idol-worship in the verse of *Surah Hajj* cited above. The same word is used to tell us to shun both the evils. This is what the Prophet ﷺ emphasised by standing up.

In another hadith in *Tirmizi* we are told that one day he said to his Companions and repeated it three times, "Shall I tell you what the gravest sins are". He then said, "To join partners with Allah, to disobey parents, and to bear false witness and to lie." The narrator has said that he was first sitting in a recklining position, then he sat straight and he repeated his message freqently until the Companions thought that he was under a heavy pressure and should not burden himself.

False Oath

(٣٤٣/١٠٣) عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ عَلٰى يَمِيْنِ صَبْرٍ وَهُوَ فِيْهَا فَاجِرٌ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللهَ يَوْمَ الْقِيٰمَةِ وَهُوَ عَلَيْهِ غَضْبَانُ (رواه البخارى و مسلم)

(343/103) According to Sayyidina Ibn Mas'ud ؓ the Messenger of Allah ﷺ said: "If anyone swears a firm oath acting wickedly thereby and appropriates by it property belonging to a Muslim, Allah will be angry when he meets Him on the Day of Resurrection."[1] (Bukhari and Muslim)

(٣٤٤/١٠٤) عَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنِ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِيْنِهٖ فَقَدْ اَوْجَبَ اللهُ لَهُ النَّارَ وَحَرَّمَ عَلَيْهِ الْجَنَّةَ فَقَالَ لَهٗ رَجُلٌ وَاِنْ كَانَ شَيْئًا يَسِيْرًا يَا رَسُوْلَ اللهِ قَالَ وَ اِنْ كَانَ قَضِيْبًا مِنْ اَرَاكٍ (رواه مسلم)

(344/104) Abu Umamah ؓ reported the Messenger of Allah ﷺ as saying: "If anyone appropriates by his oath what rightly belongs to a Muslim, Allah has made Hell necessary for him and deprived him of Paradise." A man asked him whether that applies even if it were a small amount, and he said, "Even if it

❶. Mishkat Al-Masabih, V1 P 800.

were a stick from an arak tree.[1] (Muslim)

Commentary: That is, event it is an ordinary and worthless thing that he appropriates, he will go to Hell.

(٣٤٥/١٠٥) عَنِ الْاَشْعَثِ بْنِ قَيْسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَقْتَطِعُ اَحَدٌ مَالًا بِيَمِيْنٍ اِلَّا لَقِيَ اللهَ وَهُوَ اَجْذَمُ. (رواه ابوداؤد)

(345/105) Al-Ash'ath ibn Qays said that the Messenger of Allah ﷺ said: "Anyone who appropriates property by an oath will meet Allah in maimed condition."[2]

Commentary: All these three ahadith tell us of the consequences of swearing false oath. The first one tells us that such a person will meet Allah on the Day of Resurrection and He will be angry and the second tells us that Paradise is disallowed to such people while he will be sent to Hell. The third hadith narrated by Al-Ash'ath ibn Qays that such a man will be raised as a maim on the Day of Resurrection. There is no contradiction in these three ahadith, and anyone who dies before he could make amends, may undergo each of these forms of punishment.

Indeed, it is a grave sin liable to grave punishment to swear a false oath before a judge and, in this way, call Allah to witness to the lie, simply to appropriate someone's property or to dishonour him.

(٣٤٦/١٠٦) عَنْ اَبِيْ ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلٰثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيٰمَةِ وَلَا يَنْظُرُ اِلَيْهِمْ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ قَالَ اَبُوْذَرٍّ خَابُوْا وَخَسِرُوْا مَنْ هُمْ يَا رَسُوْلَ اللهِ قَالَ الْمُسْبِلُ وَالْمَنَّانُ وَالْمُنَفِّقُ سِلْعَتَهٗ بِالْحَلْفِ الْكَاذِبِ. (رواه مسلم)

(346/106) Abu Zarr Ghiffari ؓ said that the Messenger of Allah ﷺ said that there were three people to whom Allah will neither speak on the Day of Ressurrection, nor cast a graceful look on them nor purify them of sins and filth. And for them is a painful punishment. Abu Zarr Ghifari ؓ asked: "These people, then, are at a loss and hopeless."Who are they, Messenger of

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1. Mishkat Al-Masabih, V1 p 800.
2. Mishkat Al-Masabih. V1 p 803

Allah ﷻ? He said: "He who drags his trousers below ankles, he who reminds of his favours and he who swears false oath to transact his business." (Muslim)

Commentary: Just as it is a wrong use of Allah's name to swear a false oath before a judge so too it is wrong to swear before a customer to sell one's wares. It is also a grave kind of lie calling for a sever punishment on the Day of Resurreciton. A trader who is a liar will be deprived of speaking with Allah, His kind glance and Forgiveness of his sins.

Disguised Or Imperceptible Falsehood

We have seen a few major and more serious forms of falsehood in the previous sections. But there are some kinds of untruth which many people do not regard a lie. The sacred Prophet ﷺ has enjoined upon us to abstain from them as well.

(٣٤٧/١٠٧) عَنْ عَبْدِاللهِ بْنِ عَامِرٍ قَالَ دَعَتْنِىْ اُمِّىْ يَوْمًا وَرَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ فِىْ بَيْتِنَا فَقَالَتْ هَا تَعَالِ اُعْطِيْكَ فَقَالَ لَهَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا اَرَدْتِ اَنْ تُعْطِيَهُ؟ قَالَتْ اَرَدْتُ اَنْ اُعْطِيَهُ تَمْرًا فَقَالَ لَهَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَمَا اَنَّكِ لَوْ لَمْ تُعْطِهِ شَيْئًا كُتِبَتْ عَلَيْكِ كَذْبَةٌ.

(رواه ابوداؤدوا لبيهقى فى شعب الايمان)

(347/107) It is related, on the authority of Abdullah ibn 'Aamir ؓ, "Once when the Messenger of Allah ﷺ was present in our house, my mother said to me: 'Come quickly, I will give you something.' The Messenger of Allah thereupon, asked my mother what she was going to give me. 'A date', replied my mother. 'Remember', observed, the Prophet, "If you had not given anything to the child after promising to do so, a lie would have been written down in your Scroll of Deeds."

(Abu Dawood and Baihaqi)

Commentary: The moral of it is that a lie should not be uttered even to coax or cajole a child, for a Muslim's tongue must always be free from the filthiness of falsehood. Another wisdom of it is that if parents will tell lies before their children, even to please them or make them do something, they, too, will develop the habit of lying, and not relaise the filthiness of lie.

(٣٤٨/١٠٨) عَنْ بَهْزِ بْنِ حَكِيْمٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيْلٌ لِمَنْ يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَهٗ وَيْلٌ لَهٗ.
(رواه احمدوالترمذی و ابو داؤد والدارمی)

(348/108) Bahz ibn Hakeem related from his father, Mu'awiya, on the authority of his grandfather, Haidah, that the Messenger of Allah ﷺ said: "Fie upon him who tells lie to make people laugh." (Musnad Ahmad, Tirmizi, Abu Dawood and Darami)

Commentary: It shows that it is forbidden to tell a lie even for entertainment

(٣٤٩/١٠٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَفٰى بِالْمَرْءِ كَذِبًا اَنْ يُّحَدِّثَ بِكُلِّ مَا سَمِعَ (رواه مسلم)

(349/109) It is related by Abu Hurairah ؓ that the Messenger of Allah ﷺ said, "It is enough falsehood in a man to go about circulating what he hears (from others). (Muslim)

Commentary: It tells that to spread a report among the people, without confirmation, also, is a form of falsehood, and as a person with the habit of telling a deliberate lie is, commonly, treated as unreliable, in the same way, such a man, too, will not be worthy of trust.

Anyway, a Believer should, also, guard his tongue against all the forms of concealed or imperceptible falsehood.

Covert Or Concealed Perfidy

Just as people do not regard some untruth as lie, so too they do not consider betrayal as treacherous sometimes .

(٣٥٠/١١٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَبِى الْهَيْثَمِ بْنِ التَّيْهَانِ اِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ. (رواه الترمذی)

(350/110) Abu Hurayrah ؓ relates that the Messenger of Allah ﷺ, once, said to Abu Al-Haysham ibn Tayhan: "Whoever is consulted in a matter is a trustee in respect of it, and a trust, (thereby), is comitted to his charge." (Tirmizi)

Commentary: This remark was made by the Prophet ﷺ when Abu Al-Haysham had sought his advice on something. What it

signifies is that when a person is consulted in a matter, he should realise that the man who had sought his advice had placed his confidence in him and it was his duty to prove worthy of the trust and give the best advice he could, and keep the whole thing to himself, otherwise he will, to an extent, be guilty of breach of faith.

(۳۵۱/۱۱۱) عَنْ جَابِرِ بْنِ عَبْدِاللهِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَاحَدَّثَ الرَّجُلُ الْحَدِيْثَ ثُمَّ الْتَفَتَ فَهِيَ اَمَانَةٌ (رواه الترمذی وابوداؤد)

(351/111) Jabir ibn Abdullah ﷺ relates that he heard the Messenger of Allah ﷺ say: "When anyone says something and looks around then it becomes a trust." (Tirmizi and Abu Dawood)

Commentay: It shows that if a person tells us something and does not ask, in so many words, to keep it a secret, but by his behaviour it appears that he does not want others to know it, it becomes a trust and should be guarded in that spirit.

Nevertheless, in another Tradition, it is candidly stated that if a plot to kill anyone or to swindle or defraud him or cause him financial loss in any other way or injure his reputation comes to our knowledge, we should not keep it a secret, but inform the person concerned in due time and manner. Let us see that hadith.

(۳۵۲/۱۱۲)عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْمَجَالِسُ بِالْاَمَانَةِ اِلَّا ثَلٰثَةَ مَجَالِسَ سَفْكُ دَمٍ حَرَامٍ اَوْ فَرْجٍ حَرَامٍ اَوْ اِقْتِطَاعُ مَالٍ بِغَيْرِ حَقٍّ. (رواه ابو داؤد)

(352/112) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "Meetings should be held with trust. (If a consulation is held at a meeting or a decision is taken in strict confidence, those who participate in it should hold themselvels bound in trust not to disclose it). But the following meetings are excluded from it: one, in which it is conspired to shed anyone's blood unjustly; two, which is concerning the violation of anyone's modesty; and, three, which is aimed at acquiring anyone's property by force or fraud." (Abu Dawood)

Commentary: The three conditions indicated above should be taken as an example. The ojbect of the Tradition is to show that if some persons collect together with the prupose of committing an offence, and we, too, are present there, our duty will lie not in

keeping it a secret, but in foiling it and informing whom it may be necessary to inform.

To Say Something on One's Own In Order To Bring A Dispute Or Mischief To An End Is Not Falsehood

(٣٥٣/١١٣)عَنْ أُمِّ كُلْثُوْمٍ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْكَذَّابُ الَّذِىْ يُصْلِحُ بَيْنَ النَّاسِ وَيَقُوْلُ خَيْرًا وَيَنْمِىْ خَيْرًا (رواه البخارى ومسلم)

(353/113) It is related by Umm Kulsoom (daughter of 'Uqba ibn Abu Mu'ayt), that the Messenger of Allah ﷺ said: "He is not a liar or a sinner who tries to make peace among people who are on bad terms with one another, and, with that end, carries reports of goodwill and well-wishing from one party to the other and says good things (that may have a conciliatory effect)."

(Bukhari and Muslim)

Commentary: Sometimes it happenes that there is a great deal of ill-will between two persons or groups which may even lead to bloodshed. When passions are aroused, each party, in fact, considers itself justified in causing as much loss and suffering to the other as possible. If, in these circumstances, someone strives to bring about reconciliation between them, and, with that object, conveys things of friendliness and amity from one party to another which it may not have actually not been said or done, then this act of his will not amount to falsehood.

Fulfilling A Promise

To fulfil a promise is a practical form of trustworthiness while to break it is identical, in effect, to untruthfulness. The holy Prophet ﷺ has, thus, stressed upon us the need to discharge every engagement and keep a promise when we make one.

We have, earlier, seen the Tradition that to fulfil one's promises is among the few moral virtues about which the holy Prophet ﷺ has said that he could give the assurance of forgiveness in After-life to those who possessed them.

Likewise, we have quoted earlier the Tradition denoting that "he who does not fulfil his promise has no share in Faith."

(۳۵۴/۱۱۴) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اٰيَةُ الْمُنَافِقِ ثَلٰثٌ اِذَا حَدَّثَ كَذَبَ وَاِذَا وَعَدَ اَخْلَفَ وَاِذَا اؤْتُمِنَ خَانَ

(رواه البخاری ومسلم)

(354/114) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The signs of a hypocrite are three: ".When he speaks, he is false; when he promises, he fails; and, when he is trusted, he betrays." (Bukhari and Muslim)

Commentary: While commenting on an almost identical Tradition, related on the authroity of Sayyidina Abdullah ibn Umar, we have, already, indicated, at length, what is actually meant by these acts or habits being the signs of a hypocrite. These practices, as we said, bear a close relationship with hypocrisy and a sincere Believer should stay clear of them. Whoever possesses these habits is a hypocrite, if not in the sphere of faith, at least in the sphere of conduct.

In another version of the same Tradition, reproduced in *Sahih Muslim*, it is added that though such a person may be observing prayer and fasting, and he may, also, be professing to be a Muslim, he is a hypocrite, all the same, owing to these habits.

(۳۵۵/۱۱۵) عَنْ عَلِيٍّ وَعَبْدِاللهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْعِدَةُ دَيْنٌ

(رواه الطبرانی فی الاوسط)

(355/115) It is related, on the authority of Sayyidina Ali and Abdullah ibn Mas'ud رضی الله عنهما, that the Messenger of Allah ﷺ said: "Promise, too, is a kind of debt, (and should, therefore, be repaid)." (Tabarani)

Commentary: It denotes that if a person promises to give anything to anyone or do him some other favour or enters into an arrangement with him, he should fulfil it, as a matter of duty. Nevertheless, should the promise be relating to a thing which is forbidden by the Shari'ah or involves the violation of the rights of anyone, it will not be binding. The duty will, then, lie in ignoring it and there will be no sin on its non-fulfilment, but reward for compliance with the holy law.

(٣٥٦/١١٦) عَنْ عَبْدِ اللّٰهِ بْنِ اَبِیْ الْحَمْسَاءِ قَالَ بَايَعْتُ النَّبِیَّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبْلَ اَنْ يُّبْعَثَ وَبَقِيَتْ لَهٗ بَقِيَّةٌ فَوَعَدْتُّهٗ اَنْ اٰتِيَهٗ بِهَا فِیْ مَكَانِهٖ فَنَسِيْتُ فَذَكَرْتُ بَعْدَ ثَلَاثٍ فَاِذَا هُوَ فِیْ مَكَانِهٖ فَقَالَ لَقَدْ شَقَقْتَ عَلَیَّ اَنَا هٰهُنَا مُنْذُ ثَلٰثٍ اَنْتَظِرُکَ (رواه ابوداؤد)

(356/116) Abdullah ibn Abul Hamsa has said, "I bought something from the Prophet ﷺ before he received his prophetic commission, and as there was something still due to him I promised him I would bring it to him at his place, but I forgot. When I remembered three days later, I went to that place and found him there. He said, "You have vexed me; I have been here three days waiting for you." (Abu Dawood)

Commentary: This shows that he was true to his promise even before he became a Prophet and waited for that man for three days. We must know that it is not necessary to observe a promise to this limit according to Shari'ah but the nature of the Messenger demanded that.

(٣٥٧/١١٧) عَنْ زَيْدِ بْنِ اَرْقَمَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ وَعَدَ رَجُلًا فَلَمْ يَاتِ اَحَدُهُمَا اِلٰی وَقْتِ الصَّلٰوةِ وَ ذَهَبَ الَّذِیْ جَاءَ لِيُصَلِّیْ فَلَا اِثْمَ عَلَيْهِ (رواه رزين)

(357/117) Zayd ibn Arqam رضي الله عنه has said that the Messenger of Allah ﷺ said: "If someone makes an appointment with a man and one of them does not come before the time of prayers, if the one who has come goes off to pray he is guilty of no sin[1]."(Razin)

Commentary: The one who has come has fulfilled his duty. If he goes away to pray when it is time of prayer, or goes away to attend to something else then he cannot be blamed for breaking his promise. There will be no sin on him.

(٣٥٨/١١٨) عَنْ زَيْدِ بْنِ اَرْقَمَ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا وَعَدَ الرَّجُلُ اَخَاهُ وَمِنْ نِيَّتِهٖ اَنْ يَّفِیَ وَلَمْ يَجِیْٔ لِلْمِيْعَادِ فَلَا اِثْمَ عَلَيْهِ (رواه ابو داؤد والترمذی)

(358/118) It is related by Zayd ibn Arqam رضي الله عنه that the

1. Mishkat Al-Masabih v2, P 1016

Messenger of Allah ﷺ said: "If a person promises his brother to visit him, and it is, also, his intention to do so, but, (owing to some reason), he cannot go at the appointed time then there is no sin on him." (Abu Dawood and Tirmizi)

Commentary: The emphasis, in it, is on intention. If the man really meant to fulfil the engagement, but could not do so on account of something or another, he will not be a defaulter in the sight of Allah. But if the intention was not there and it was only a deception then he would, doubtlessly, be called to account.

Humility

Humility is a virtue on which a special stress is laid in the Qur'an and the Traditions. Man, after all, is a slave of Allah, and, like a good slave, it is expected of him that every act of his is performed with humbleness. Meekness is a mark of servitude, while pride is the exclusive attribute of divinity. It, thus, does not become a bondsman to be haughty and vainglorious.

(٣٥٩/١١٩) عَنْ عَيَاضِ بْنِ حِمَارٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللهَ اَوْحٰى اِلَيَّ اَنْ تَوَاضَعُوْا حَتّٰى لَا يَبْغِى اَحَدٌ عَلٰى اَحَدٍ وَلَا يَفْخَرُ اَحَدٌ عَلٰى اَحَدٍ (رواه ابو داؤد)

(359/119) It is related by Ayaz ibn Himar that the Messenger of Allah ﷺ said: "Allah has revealed to me, and commanded me to observe humility. The effect of it should be that no one should oppress or be unjust to others, nor give himself airs." (Abu Dawood)

(٣٦٠/١٢٠) عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ وَهُوَ عَلَى الْمِنْبَرِ يَا اَيُّهَا النَّاسُ تَوَاضَعُوْا فَاِنِّىْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ تَوَاضَعَ لِلّٰهِ رَفَعَهُ اللهُ فَهُوَ فِىْ نَفْسِهٖ صَغِيْرٌ وَفِىْ اَعْيُنِ النَّاسِ عَظِيْمٌ وَمَنْ تَكَبَّرَ وَضَعَهُ اللهُ فَهُوَ فِىْ اَعْيُنِ النَّاسِ صَغِيْرٌ وَ فِىْ نَفْسِهٖ كَبِيْرٌ حَتّٰى لَهُوَ اَهْوَنُ عَلَيْهِمْ مِنْ كَلْبٍ اَوْخِنْزِيْرٍ (رواه البيهقى فى شعب الايمان)

(360/120) It is related that Sayyidina Umar ibn Khattab ﷺ one day, in the course of a sermon from the pulpit, said: "O people! Observe meekness for I have heard the Messenger of Allah ﷺ

say: 'Whoever observes meekness, (for the sake of Allah, i.e., with the aim of earning His good pleasure), Allah will exalt him, and though he is lowly in His own judgement, others will hold him in esteem, and whoever is proud and vainglorious, Allah will reduce him to a lower condition and he will become worthless in the eyes of others, and though he may be having a high notion of himself, others will consider him worse than dogs and pigs'. (Baihaqi)

(٣٦١/١٢١) عَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلاَاُخْبِرُ كُمْ بِاَهْلِ الْجَنَّةِ كُلُّ ضَعِيْفٍ مُتَضَعَّفٍ لَوْ اَقْسَمَ عَلَى اللهِ لَاَبَرَّهُ اَلَا اُخْبِرُ كُمْ بِاَهْلِ النَّارِ كُلُّ عُتُلٍّ جَوَاظٍ مُسْتَكْبِرٍ (رواه البخارى و مسلم)

(361/121) Haritha ibn Wahb ﷺ has said that the Messenger of Allah ﷺ said: "Shall I not tell you about the inhabitants of Paradise? They are every weak one who if considered weak who if he were to swear an oath by Allah, He would keep it. Shall I not tell you about the inhabitants of Hell? They are very surely, uncivil and proud one. "[1] (Bukahri and Muslim)

Commentary: This hadith describes the people of Paradise as weak. It is not the weakness of health for one hadith says:

المؤمن القوى خير واحب الى اللّٰه تعالىٰ من المؤمن الضعيف

(Strong believers are better and more dear in the sight of Allah than the weaker ones).

Rather, here, weak means a noble, humble and mild person who deals humbly with others whom others regard as weak. In comparison, the proud and arrogant will go to Hell.

Another characteristic of these weak people of Paradise is that if they swear on Allah, Allah fulfils their promise. The Prophet ﷺ wishes to emphasise that if anyone draws himself near to Allah by negating his own self then Allah would help him keep his promise. Or, if he swears an oath that Allah must help him and approve his supplication then He will do so.

(٣٦٢/١٢٢) عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِهٖ مِثْقَالَ ذَرَّةٍ مِنْ كِبْرٍ (رواه مسلم والبخارى)

[1]. Mishkat Al-Masabih. V2 p1058.

(362/122) It is related by Abdullah ibn Masud ﷺ that the Messenger of Allah ﷺ said: "Whoever will have pride in his heart, even of the weight of an atom, shall not enter Heaven."
(Bukhari and Muslim)

Commentary: Greatness is for Allah in whose hands is the life and honour of everyone. He is Eternal and Everlasting, while everything else, living or non-living, is bound to perish one day. As the Qur'an says:

وَلَهُ الْكِبْرِيَآءُ فِى السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ (جاثيه ٤٥:٣٧)

And unto Him (alone) belongeth majesty in the heavens and the earth, and He is the Mighty, the Wise. (Al-Jathiyah 45:37)

Thus, a proud and swollen-headed person who thinks too highly of himself and looks down upon others, so to speak, forgets his true state and begins to compete with the Almighty which is the height of insolence. It is about such a man that it is said that, owing to his arrogance, he will not be admitted to Paradise.

As we have seen on various occasions in the past, when it is told, in the Traditions, about a misdeed that whoever is guilty of it will not enter Heaven, it, generally denotes that it has the effect of making a man unworthy of entry into Paradise or that such a person will not be admitted to Heaven along with the faithful Believers, or straightaway like them, but will have to do a spell in Hell.

In the light of it, the above Tradition would mean that a vain and conceited person would not go to Heaven immediately, but pay the penalty of his pride in Hell, and it would be only after the element of vanity had been destroyed in him and he had been cleansed from it in the everlasting Fire, and was, also, a Believer, that he would enter Paradise.

(٣٦٣/١٢٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَلٰثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ — وَ فِىْ رِوَايَةٍ وَلَا يَنْظُرُ اِلَيْهِمْ — وَلَهُمْ عَذَابٌ اَلِيْمٌ، شَيْخٌ زَانٍ وَ مَلِكٌ كَذَّابٌ وَ عَائِلٌ مُسْتَكْبِرٌ (رواه مسلم)

(363/123) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "There are three men to whom Allah will not speak on the Day of Resurrection, nor will He purify them. (In

another version of the same Tradition, it is stated that He will not even look at them). One, the aged adulterer (or fornicator); two, the lying ruler, and three, the proud pauper." (Muslim)

Commentary: Some sins are grave in themselves but their seriousness becomes even greater when they are committed by certain persons and in certain circumstances. As for instance, to steal is a great sin in itself, but if a wealthy person who has no need to do it or a policeman or watchman commits theft, it is unforgivable. In the above Tradition, it is told about three such offenders that, on the Day of Last Judgement, the Almighty will neither speak to them nor sanctify them and they will remain deprived of His benevolence, the aged adulterer, the lying ruler, and the proud pauper. The reason is not far to seek. If a person has an illicit sexual intercourse in his younger years, he can be excused for to yield to sexual passions during that period of life is a natural weakness. But if an old man does it, he is a shameless lecher. Likewise, if an ordinary person tells a lies, it is understandable, but if a man who is in power does so, it will mean that there is no fear of Allah in his heart and his viciousness is beyond measure. Again, human nature being what it is, if a rich man gives himself airs, one can understand it, but when a beggar begins to behave like that, it is pure meanness.

In sum, all the three kinds of men will have no share in Divine Mercy on the Day of Resurrection. That Allah will not 'purify' them, aparently, denotes that their misdeeds will not be forgiven and they will not be included among the faithful Believers merely on the ground of faith or some virtuous deeds. They will have to undergo chastisement in life to come.

Modesty

Modesty has a vital role to play in character-building. It restrains a man from behaving in an undesirable manner and acts as a shield against lewdness and immorality. It holds the key to piety and good-doing.

(٣٦٤/١٢٤) عَنْ زَيْدِ بْنِ طَلْحَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ

لِكُلِّ دِيْنٍ خُلُقًا وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ

(رواه مالک مرسلا و رواه ابن ماجة والبيهقى فى شعب الايمان عن انس وابن عباس)

(364/124) It is related by Zayd ibn Talhah that the Messenger of Allah ﷺ said: "Every religion has a distinctive quality, and the distinctive quality of Islam is modesty."

(Mowatta, Ibn Majah and Baihaqi)

Commentary: It shows that in every faith or canonic law, some particular aspect of moral behaviour receives paramount attention and an extraordinary emphasis is laid on it. Thus, compassion and forbearance form the cardinal point of the teachings of Jesus. In Islam, in the same way, modesty is of fundameltal significance.

It needs, however, be emhasised that the word "modesty" is used in a very wide sense in the special terminology of the Qur'an and the Traditions. In the common usage, what it signifies, simply, is that a man avoided lewdness and kept away from lustful and indecent acts. But, in Islam, it appears that it stands for a state of feeling which is intolerant of everything that is not desirable and produces a reaction of disgust and agony within anyone who, knowingly or unknowingly, falls into an error or behaves in a manner having a semblance of sinfulness.

We learn, further, from the Qur'an and the Traditions that modesty is not in relation merely to our own species, but the greatest claim, on it, is of the Supreme Being who created man and is sustaining him, from moment to moment, and from whom nothing is hidden. Or, let us take it this way. A modest man is, generally, inclined to feel shy in the presence of his parents and other elders and benefactors, and Allah being the King of Kings and the Benefactor of Benefactors, the bondsman should, naturally, be modest and humble, in the highest degree, in respect of Him, the primary requirement of which will be that he felt pain and repugnance at everything that was displeasing to Allah and, therefore, abstained from it.

(١٢٥/٣٥٦) عَنِ ابْنِ عُمَرَا اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّعَلٰى رَجُلٍ مِنَ الْاَنْصَارِ وَهُوَ يَعِظُ اَخَاهُ فِي الْحَيَاءِ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَعْهُ فَاِنَّ الْحَيَاءَ مِنَ الْاِيْمَانِ

(رواه البخارى و مسلم)

(365/125) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ passed by an Ansar who, [at that time], was advising his brother about modesty and admonishing him in that regard. The Prophet ﷺ, thereupon, said to him: "Leave him to his state for modesty is a part of faith." (Bukhari and Muslim)

Commentary: It tells that, among the Ansar, there was a man whom Allah had, particularly, blessed with the virtue of modesty owing to which he was very mild and lenient in his dealing with others. He avoided severity in the realisation of dues and did not like to be outspoken even when it seemed necessary. A brother of his who did not aprove of it was, one day, reproaching him and telling him that it was not good to be so timid and diffident that the Sacred Prophet ﷺ happened to pass that way, and, on hearing the conversation, told the Ansar to leave his brother alone. His was a highly blessed condition. Modesty was a branch or fruit of Faith, and even if it was not profitable from the point of view of worldly interests, it would, surely, lead to elevation in ranks in the Hereafter.

(٣٦٦/١٢٦) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْحَيَاءُ مِنَ الْاِيْمَانِ وَالْاِيْمَانُ فِی الْجَنَّةِ وَالْبَذَاءُ مِنَ الْجَفَاءُ وَالْجَفَاءِ فِی النَّارِ

(رواه احمد والترمذی)

(366/126) Sayyidina Abu Hurayrah ﷺ has said that the Messenger of Allah ﷺ said: "Modesty is apart of faith, and faith is in Paradise. But obsenity is a part of hardness of heart and hardness of heart is in Hell."[1] (Ahmad and Tirmizi)

Commentary: This hadith and the preceeding one tell us that modesty is a branch of faith, or its fruit. In a hadith in *Bukhari* and *Muslim* which we have rerpoduced in Kitab al-Iman, we are told:

و الحياء شعبة من الإيمان

(Modesty is a branch of Faith)

Anyway, there is aclose relationship between modesty and faith. These are different ways to describe it and the next hadith does that too.

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❶. Mishkat Al-Masabih V2. p 1054.

(٣٦٧/١٢٧) عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْحَيَاءَ وَالْاِيْمَانَ قُرَنَاءُ جَمِيْعًا فَاِذَا رُفِعَ اَحَدُهُمَا رُفِعَ الْاٰخَرُ (رواه البيهقى فى شعب الايمان)

(367/127) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "Modesty and Faith exist together, and when one of them is removed, the other, too, is removed."

(Baihaqi)

Commentary: It shows that Faith and modesty are so closely related to each other that either both will be present in ar individual or community or none of them.

(٣٦٨/١٢٨) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلْحَيَاءُ لَا يَاتِىْ اِلَّا بِخَيْرٍ (رواه البخارى و مسلم)

(368/128) It is related by Imran ibn Husain that the Messenger of Allah ﷺ said: "Modesty brings nothing but good."

(Bukhari and Muslim)

Commentary: On superficial view, modesty may appear to act to one's disadvantage, but the above Traditions insists that it, invariably, does good and leads to beneficial results, and even when from a narrow, materialistic angle, it seems to be a drawback, there is nothing but gain in it from the larger Islamic view point.

Some people argue that modesty prevents some people from discharging their Islamic duties. This is not correct. Those people are prevented by their own timid nature to do so and ignorant people call it modesty.

(٣٦٩/١٢٩) عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِمَّا اَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الْاُوْلٰى اِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ (رواه البخارى)

(369/229) It is related by Abdullah ibn Mas'ud ﷺ that the Messenger of Allah ﷺ said: "A familiar saying that has reached us from the former prophets is that when there is no modesty in you, do as you like." (Bukhari)

Commentary: Though the complete teachings of the earlier Prophets could not remain intact, some of the sayings and precepts have withstood the revages of time and become proverbial, one of

which is what has been referred to by the holy Prophet ﷺ in the above Tracditon: "When there is no modesty in you, do as you like". Which is translated in Persian: "*Be shameless, and do what you like.*"

(٣٧٠/١٣٠) عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِسْتَحْيُوا مِنَ اللهِ حَقَّ الْحَيَاءِ قُلْنَا اِنَّا نَسْتَحْيِيْ مِنَ اللهِ يَا رَسُوْلَ اللهِ وَالْحَمْدُ لِلّٰهِ قَالَ لَيْسَ ذَالِكَ وَلٰكِنَّ الْإِسْتَحْيَاءَ مِنَ اللهِ حَقَّ الْحَيَاءِ اَنْ تَحْفَظَ الرَّاسَ وَمَاوَعٰى وَالْبَطْنَ وَمَا حَوىٰ وَ تَذْكُرَ الْمَوْتَ وَالْبَلٰى وَمَنْ اَرَادَالْاٰخِرَةَ تَرَكَ زِيْنَةَ الدُّنْيَا وَاٰثَرَ الْاٰخِرَةَ عَلَى الْاُوْلٰى فَمَنْ فَعَلَ ذَالِكَ فَقَدْ اِسْتَحْيٰى مِنَ اللهِ حَقَّ الْحَيَاءِ. (رواه الترمذی)

(370/130) It is reported by Abdullah ibn Mas'ud ﷺ that the Messenger of Allah ﷺ said: "Show modesty to Allah as it should be shown." Someone asked, "Al-Hamdulillah! We observe modesty with Him." He said, "Its not that (limited), but to show modesty to Allah demands that you be careful of your head and what it thinks, of your belly and what you fill it with, and that you remember death and what will happen in the grave. He who makes the Hereafter his objective will be free of the world and its luxuries and he will prefer for him success in the life to come to the luxury of this short life. He who does all that, shows modesty before Allah." (Tirmizi)

Commentary: This hadith expands on the meaning of modesty as given in the previous hadith. It also tells us that only he shows modesty who gives up the luxury of this world for success in the Hereafter. But he who does not do so is not modest no matter how he pretends to be.

Contentment

Among the moral virtues which make a man beloved of the Lord, and raise him, also, in the estimation of the world, and save him from a lot of frustration is contentment. What it denotes, in a nutshell, is that one should rest satisfied with what one has and be not greedy of more. He, indeed, is fortunate who is blessed with a contented heart. There is a special favour of Allah on him.

(۳۷۱/۱۳۱) عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
قَدْ اَفْلَحَ مَنْ اَسْلَمَ وَرُزِقَ كَفَافًا وقَنَّعَهُ اللّٰهُ بِمَا اٰتَاهُ (رواه مسلم)

(371/131) It is related by Abdullah ibn Amr ؓ that the Messenger of Allah ﷺ said: 'Successful is he who is blessed by Allah with the reality of Islam, and is granted enough provision to sustain life, and Allah, also, made him satisfied with it."

(Muslim)

Commentary: Happy is the man who is blessed with the wealth of Faith, and, with it, he, also, has enough worldly goods to meet his needs, and the Almighty has, further, favoured him with a contented heart. Contentment can make even the life of a begger happier than that of a king.

A person may have heaps of wealth, but if his acquisitive desire is beyond reason and it is ceaselessly urging him on to acquire more, he can never enjoy peace of mind, and will, in fact, be no better than a beggar. On the contrary, if his worldy possessions are sufficient to keep him going, and he is satisfied with what he has, he is rich at heart in spite of poverty, and his life will be a life of comfort and cheerfulness.

(۳۷۲/۱۳۲) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الْغِنٰى
عَنْ كَثْرَةِ الْعُرُوْضِ وَلٰكِنَّ الْغِنٰى غِنَى النَّفْسِ (رواه البخارى)

(372/132) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Prosperity does not comefrom worldy possessions, but real prosperity is the contentment of the heart."

(Bukhari)

(۳۷۳/۱۳۳) عَنْ اَبِىْ ذَرٍّ قَالَ قَالَ لِىْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَا
ذَرٍّ تَقُوْلُ كَثْرَةُ الْمَالِ الْغِنٰى قُلْتُ نَعَمْ، قَالَ تَقُوْلُ قِلَّةُ الْمَالِ اَلْفَقْرُ؟ قُلْتُ نَعَمْ،
قَالَ ذَالِكَ ثَلاثًا، ثُمَّ قَالَ الْغِنٰى فِى الْقَلْبِ وَالْفَقْرُ فِى الْقَلْبِ
(رواه الطبرانى فى الكبير)

(373/133) Abu Zarr Ghiffari ؓ has said, "One day, the Messenger of Allah ﷺ said to me: "O Abu Zarr! Do you think prosperity is the name of abudnance of worldly goods?" 'Yes," I replied." (So itis supposed)'. The Prophet ﷺ then, asked: 'Do

you think poverty is the name of scarcity of worldly goods?' 'Yes," I replied. '(So it is supposed)'. The Prophet ﷺ said it thrice , and, then, observed: 'Real prosperity is in the heart, and so, also, is reral poverty'." (Tabarani)

Commentary: In truth, prosperity and poverty are related more to the heart than to wealth. If the heart of a man is contented, he is rich, and if it is full of avarice, he will never know what well-being is and will always remain a grumbler though he may be possessing any amount of wealth.

(٣٧٤/١٣٤) عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیْ اَنَّ نَاسًامِنَ الْاَنْصَارِ سَأَلُوا رَسُوْلَ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ فَاَعْطَاهُمْ ثُمَّ سَأَلُوْهُ فَاَعْطَاهُمْ حَتّٰی اِذَا نَفِدَ مَا عِنْدَهٗ قَالَ مَا یَکُوْنُ عِنْدِیْ مِنْ خَیْرٍ فَلَنْ اَدَّخِرَهٗ عَنْکُمْ وَمَنْ یَّسْتَعِفَّ یُعِفَّهُ اللهُ وَمَنْ یَسْتَغْنِ یُغْنِهِ اللهُ وَمَنْ یَّتَصَبَّرْ یُصَبِّرْهُ اللهُ وَمَا اُعْطِیَ اَحَدٌ مِنْ عَطَاءٍ اَوْسَعَ مِنَ الصَّبْرِ

(رواه ابوداؤد)

(374/134) Sayyidina Abu Sa'eed Khudri ﷺ said that some men of Ansar once asked the Messenger of Allah ﷺ for something. He gave it to them. (But, their demand continued) and they asked again, and he again gave them what they had asked for, until whatever he had, he gave all of it. He was exhausted everything with him and had nothing left). Then he said to them. "Listen whatever I will have, and whatever I will receive from anywhere, I will not keep it away from you or hoard with myself. (But I will go on giving it to you and remember that sufficiency is not had by begging for it, the law of Allah that he who wishes to preserve himself from begging, Allah helps him and saves him from the ignominy of beggning. He who preserves himself from speaking of his needs to the people, Allah makes him independant of them. And, he who wishes to be patient during difficult and trying time, then Allah makes him patient. And, no slave has received a blessing higher than patience." (Abu Dawood)

Commentary: This hadith teaches us that a slave must try his best to refrain from begging, and be independent of other people and face difficulties boldly. If he does so, Allah will help him and he will get these characteristics.

Patience is a great blessing of Allah, and the Qur'an exhorts us to it:

اِسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ (البقرة ٢:١٥٣)

Seek help in steadfastness and prayer (Al-Baqarah 2:153)

Patience or steadfastness is given priority over prayer.

(١٣٥/٣٧٥) عَنْ حَكِيْمِ بْنِ حِزَامٍ قَالَ سَأَلْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاَعْطَانِيْ ثُمَّ سَأَلْتُهُ فَاَعْطَانِيْ ثُمَّ قَالَ لِيْ يَا حَكِيْمُ اِنَّ هٰذَا الْمَالَ خِضِرٌ حُلْوٌ فَمَنْ اَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُوْرِكَ لَهُ فِيْهِ وَمَنْ اَخَذَهُ بِاِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيْهِ وَكَانَ كَالَّذِيْ يَاْكُلُ وَلَا يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلٰى قَالَ حَكِيْمٌ فَقُلْتُ يَا رَسُوْلَ اللهِ وَالَّذِيْ بَعَثَكَ بِالْحَقِّ لَا اَرْزَأُ اَحَدًا بَعْدَكَ شَيْئًا حَتّٰى اُفَارِقَ الدُّنْيَا (رواه البخارى و مسلم)

(375/135) Hakeem ibn Hizam ﷺ narrates "Once, I asked the Messenger of Allah ﷺ for some money which He gave me. (After sometime), I, again, asked him for it, and he, again, gave it(to me). The Prophet ﷺ, then, observed (by way of an advice): 'Wealth is pleasant to everyone and it is sweet. So, whoever will obtain it with high-mindedness and without greed, for him there will be abundance and auspiciousness in it, and whoever will obtain it with greediness of the heart, for him there will be no abundance and auspiciousness, and his condition will be like that of a glutton who eats to excess and yet remains hungry. And the upper hand is better than the lower hand. (The place of the giver is higher while to stretch one's hand before others is degrading, and a person should avoid it as for as possible.)' "Hakeem ibn Hizam adds that "(on hearing it), I said to the holy Prophet ﷺ: 'By the Holy Being who raised you up as the Prophet with truth! I will not accept anything from anyone, after you, till the end of my days'." (Bukhari and Muslim)

Commentary: In the version of this Tradition, in *Sahih Bukhari* it is told that Sayyidina Hakeem ibn Hizam ﷺ remained true to his word to the extent that after the holy Prophet's ﷺ death, Sayyidina Abu Bakr ﷺ and Sayyidina Umar ﷺ sent for him repeatedly, during their tenures of office as the Caliph, (when grants and stipends were being given to everyone), and offered him

something, but he declined.

It is, further, mentioned by Hafiz ibn Hajr in *Fath-ul-Bari*, on the authroity of Musnad Ishaq- ibn Rahwiyah that Hakeem bin Hizam did not accept a grant or allowance, also, during the Caliphate of Sayyidina Uthman ﷺ and hadhrat Mua'wiyah ﷺ till he passed a way at the age of 123 in 54 A.H.

(٣٧٦/١٣٦) عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ خَطَبَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِيَّاكُمْ وَالشُّحَّ فَاِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالشُّحِّ اَمَرَهُمْ بِالْبُخْلِ فَبَخِلُوْا وَاَمَرَهُمْ بِالْقَطِيْعَةِ فَقَطَعُوْا وَاَمَرَهُمْ بِالْفُجُوْرِ فَفَجَرُوْا. (رواه ابو داؤد)

(376/136) It is related by Abdullah ibn 'Amr ﷺ "One day, the Messenger of Allah ﷺ delivered a sermon in which he said: 'Protect yourselves from greed because it has been the undoing of the earlier communities. It bade them to be miserly, and they became miserly ; it bade them to sever ties of kinship, i.e., infringe on the rights of relatives, and they severed the ties of kinship ; it bade them to evil-doing, and they took to evil-doing." (Abu Dawood)

Commentary: It shows that avarice is not only a bad habit, but it, also gives rise to many other evils in society which eat into its vitals, and ultimately, destroy it. The Muslims should, therefore, guard themselves religiously against greediness.

(٣٧٧/١٣٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَرُّمَا فِىْ رَجُلٍ شُحٌّ هَالِعٌ وَجُبْنٌ خَالِعٌ (رواه ابو داؤد)

(377/137) It is related by Abu Hurayrah ﷺ that he heard the Messenger of Allah ﷺ as say: "The worst thing in a man is vexing greed and confounding cowardice." (Abu Dawood)

Commentary: A greedy person is constantly tormented by the thought that he hasn't got this thing and that thing while such-and-such a man is doing so well and enjoying so much superiority or success. Likewise, a coward is always assailed by fears, real or imaginary, and there is no peace for him. The holy Prophet ﷺ has described the two states as exceedingly distressing.

Patient, Perseverance and Gratitude

In this world of ours there is joy as well as sorrow, comfort as well as pain, kindness as well as cruelty, and all this is from Allah, and by His will and command. A faithful bondsman should, therefore, neither feel grieved nor lose heart when misfortune befalls him, but accept it with good cheer and fortitude, believing that it is, after all, the working of Allah's will who is All-Wise and All-merciful, and it is He, alone, who could remove his distress.

In the same way, when the circumstances are favourable and a person is getting what he wants and leading a comfortable life, he should not attribute it to his own effort or skill, but to the benevolence of Allah and remember that the Almighty could withhold His favour whenever He liked. The bondsmen should, as such, feel thankful to Allah and express their gratitude to Him at every good trun of fortune.

These are among the special teachings of Islam and the sacred Prophet ﷺ has attached much importance to them. An advantage of it is that the bondsman remains devoted to Allah, in all circumstances, and another that he never gives way to despair.

(٣٧٨/١٣٨) عَنْ صُهَيْبٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَجَبًا لِاَمْرِ الْمُؤْمِنِ اِنَّ اَمْرَهٗ كُلَّهٗ لَهٗ خَيْرٌ وَلَيْسَ ذَالِكَ لِاَحَدٍ اِلَّا لِلْمُؤْمِنِ اِنْ اَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرٌ لَهٗ وَاِنْ اَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهٗ (رواه مسلم)

(378/138) It is related by Suayb that the Messenger of Allah ﷺ said: "Strange is the case with faithful bondsman. There is nothing but good for him in every circumstance. If joy or comfort reaches him, he feels grateful to Allah and there is nothing but good for him in it, and if he is visited by sorrow or an affliction, he endures it with patience, and perservance, and there is nothing but a source of goodness and welfare to him."

(Muslim)

Commentary: There is pain and pleasure for every one in this world, but to make it a means of gaining the propinquity of the Lord is given only to those who have forged such a living bond of faith with Allah that they give thanks to Him on all occasions of joy and success, and show forbearance and fortitude, as becomes a

devoted slave, in adversity.

Besides, as the life is never free from pain and pleasure, or joy and sorrow, the hearts of such bondsmen, also, are always laden with the noble sentiments of patience and gratitude.

(٣٧٩/١٣٩) عَنْ اَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُوْلُ اللهُ تَبَارَكَ وَتَعَالىٰ يَا ابْنَ اٰدَمَ اِنْ صَبَرْتَ وَاحْتَسَبْتَ عِنْدَ الصَّدْمَةِ الْاُوْلىٰ لَمْ اَرْضَ لَكَ ثَوَابًا دُوْنَ الْجَنَّةِ (رواه ابن ماجه)

(379/139) It is reported by Abu Umamah ﷺ that the Messenger of Allah ﷺ said: "O son of Aadam, if you show patience in the first signs of sorrow, I will not be pleased with any reward for you besides Paradise." (Ibn-e-Majah)

Commentary: When a man is grieved, the initial effects are very intense. After some days, the effect wears out. Hence, that paitence only is reliable which is shown in the beginning with Allah in mind and hope for His pleasure and reward. Excellence is only for that patience and the promise for reward also applies to that. It is natural to resign to the damage later on and that is not valued in the eyes of Allah.

This hadith assures us that Allah will not be pleased to grant anything lesser than Paradise to anyone who patiently endures the loss he has suffered. He addresses his slaves directly in announcing for him this reward. In other words, there will emerge a close relationship between Allah and His slave when the latter shows patience in the beginning of his grief.

When anyone is grieved and he becomes patient, remembering this hadith then he will experience a particular delight on showing patience. In the Hereafter, Paradise is promised to him, definitely.

(٣٨٠/١٤٠) عَنِ ابْنِ عَبَّاسٍ رَفَعَهُ مَنْ اُصِيْبَ بِمُصِيْبَةٍ فِيْ مَالِهِ اَوْفِيْ نَفْسِهٖ فَكَتَمَهَا وَلَمْ يَشْكُهَا اِلَى النَّاسِ كَانَ حَقاً عَلَى اللهِ اَنْ يَغْفِرَلَهٗ (رواه الطبرانی فی الاوسط)

(380/140) It is related by Abdullah ibn Abbas ﷺ that the Messenger of Allah ﷺ said: "Whoever is faced with an economic or physical distress and does not reveal it to anyone or gives utterance to his grief or discontent before the people, it is

due from Allah that He will forgive him (his sin)." (Tabarani)

Commentary: A superior grade of patience is that one endures hardships and other strokes of ill-luck with resolute endurance and does not disclose his sorrow or suffering to others. To such bondsmen, a firm promise of forgiveness and deliverance in the Hereafter has been given in this Tradition.

(۳۸۱/۱٤۱) عَنْ اُسَامَةَ بْن زَيْدٍ قَالَ اَرْسَلَتْ اِبْنَةُ النَّبِيّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْهِ اَنَّ اِبْنًالِيْ قُبِضَ فَأْتِنَا فَاَرْسَلَ يَقْرَءُ السَّلَامَ وَ يَقُوْلُ اِنَّ لِلّٰهِ مَا اَخَذَ وَلَهٗ مَا اَعْطٰى وَ كُلٌّ عِنْدَهٗ بِأَجَلٍ مُسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ فَاَرْسَلَتْ اِلَيْهِ تُقْسِمُ عَلَيْهِ لَيَاتِيَنَّهَا فَقَامَ وَمَعَهٗ سَعْدُ بْنُ عُبَادَةَ وَمَعَاذُ بْنُ جَبَلٍ وَاُبَیُّ بْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَّرِجَالٌ فَرُفِعَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصَّبِيُّ وَنَفْسُهٗ يَتَقَعْقَعُ فَفَاضَتْ عَيْنَاهُ فَقَالَ سَعْدٌ يَا رَسُوْلَ اللّٰهِ مَا هٰذَا فَقَالَ هٰذِهٖ رَحْمَةٌ جَعَلَهَا اللّٰهُ فِىْ قُلُوْبِ عِبَادِهٖ فَاِنَّمَا يَرْحَمُ اللّٰهُ مِنْ عِبَادِهِ الرُّحَمَاءَ (رواه البخارى و مسلم)

(381/141) Narrates Usama ibn Zayd that Zaynab, the daughter of the Messenger of Allah ﷺ (once), sent a message to the Prophet ﷺ asking him to come (to her house) as the condition of her child was critical. In reply, the Prophet ﷺ sent to her his Salaam[1] and theMessage. "Oh daughter! Whatevr Allah takes from anyone, He takes what is His, and whatever He gives to anyone He gives what is His. In short, everything belongs to Allah. And for everything, there is a time and a limit pre-determined by Allah. (When the time comes, it is taken away from the world). So, be patient, and pray to Allah for recompense." Zaynab, once again, sent him the message, imploring him, in the Name of Allah, to come. The Messengr of Allah ﷺ, hereupon, got up and left for Zaynab's house, and Sa'd ibn Ubada, Mu'az ibn Jabal, Ubayy ibn Ka'b, Thabit ibn Zayd and some other Companions, too, went with him. (When the Prophet reached there), the child was lifted and placed in his lap. It was gasping for breath. The Prophet ﷺ was moved to tear on seeing its condition, upon which Sa'd ibn Ubadah asked: "Messenger of Allah ﷺ! "What is it?" "It is the effect of compassion, Allah has bestowed upon the hearts of His

1. Salutation; greeting; compliments.

bondsmen, and the Mercy of Allah will be on the bondsmen in whose hearts there is pity. (They will not be deserving of His kindness whose hearts are devoid of compassion)," replied the Prophet ﷺ. (Bukhari and Muslim)

Commentary: From the last part of the hadith, we learn that to react to a sorrowful happening and shed tears is not contrary to patience. What paitence signifies, briefly, is that believing a hardship or calamity to be the Will of Allah, we should accept it as becomes a bondsman and despair not of His Mercy, but be mindful of the Divine injunctions and observe them.

As for the feeling of grief or pain and the shedding of tears at a distressing event, it is the natural outcome of the sentiments of kindness with which Allah has blessed the human heart.

Sa'd ibn Ubadah had made his enquiry, on seeing tears in the eyes of Prophet ﷺ, because he did not know, till then, that the shedding of tears and such other expression of grief were not opposed to the spirit of fortitude.

(٣٨٢/١٤٢) عَنْ مَعَاذٍ رَضِيَ اللهُ عَنْهُ اَنَّهُ مَاتَ لَهُ اِبْنٌ فَكَتَبَ اِلَيْهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلتَّعْزِيَةَ "بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ o مِنْ مُحَمَّدٍ رَسُوْلِ اللهِ اِلٰى مَعَاذِ بْنِ جَبَلٍ سَلَامٌ عَلَيْكَ فَاِنِّیْ اَحْمَدُ اِلَيْكَ اللهَ الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ اَمَّا بَعْدُ فَاَعْظَمَ اللهُ لَكَ الْاَجْرَ وَاَلْهَمَكَ الصَّبْرَ وَرَزَقْنَا وَ اِيَّاكَ الشُّكْرَ فَاِنَّ اَنْفُسَنَا وَاَمْوَالَنَا وَاَهْلَنَا مِنْ مَوَاهِبِ اللهِ الْهَنِيْئَةِ وَعَوَارِيْهِ الْمُسْتَوْدَعَةِ مَتَّعَكَ اللهُ بِهٖ فِیْ غِبْطَةٍ وَسُرُوْرٍ وَقَبَضَهُ مِنْكَ بِاَجْرٍ كَبِيْرٍ، اَلصَّلٰوةُ وَالرَّحْمَةُ وَالْهُدٰى اِنِ احْتَسَبْتَهُ فَاصْبِرْ وَلَا يُحْبِطُ جَزَعُكَ اَجْرَكَ فَتَنْدَمَ وَاعْلَمْ اَنَّ الْجَزَعَ لَا يَرُدُّ مَيِّتًا وَّلَا يَدْفَعُ حَزَنًا وَمَاهُوَ نَازِلٌ فَكَانَ قَدْ. وَالسَّلَامُ (رواه الطبرانى فى الكبير والاوسط)

(382/141) It is related by Mu'az ibn Jabal ؓ that when his son died, the Messenger of Allah ﷺ had this letter of condolence sent to him:

"In the Name of Allah, Most Kind, Most Merciful.

"From Muhammad, the Messenger of Allah, to Mu'az ibn Jabal.

"Salaam Alaik!

"First of all, I relate to you the Praise of Alah save whom there is no Diety. (After it), I pray that Allah may recompense you

most bounteously on your loss, and endue you heart with patience, and grant you and me the good fortune to be thankful (to Him) for His favours. Our lives and our possessions and our children are the gifts of Allah and the trusts He has placed in our charge (Your son, also, was a trust of Allah, given in your keeping). As long as He wished, He gave you the opportunity to profit from him with joy and make yourself happy, and when He willed, He took the charge back from you. He is going to recompense you with a vast reward. (There are glad tidings of) the special favour of Allah, and benevolence and guidance from Him if you show patience, in confjdent expectation of the reward, and with the ideas of wholehearted surrender to His will. So, O Mu'az, be patient, and let not bewailing and loud lamenation ruin the recompense, and, then, you feel sorrow and shame (at surffering the loss, and, yet remaining deprived of the reward). And, believe it no dead person returns (to the earth) by mourning and lamentation, nor does it lesson the grief. And the will of Allah shall be done. In truth, it has been done already. *Was-Salaam!"* (Tabarani)

Commentary: In the Qur'an, glad tidings of three things are given to those who patiently persevers:

أُولَٰٓئِكَ عَلَيۡهِمۡ صَلَوَٰتٌ مِّن رَّبِّهِمۡ وَرَحۡمَةٌ وَّأُولَٰٓئِكَ هُمُ الۡمُهۡتَدُوۡنَ

(البقرة ٢:١٥٧)

Such are they on whom are blessings from their Lord and mercy. Such are the rightlyguided. (Al-Baqarah 2:157)

Alluding to it, the holy Prophet ﷺ advised Sayyidina Mu'az, in his letter, that if he remained patient in his bereavement, with the intention of propitiating Allah and earning the Divine recompense, there was the promise, for him, of the blessings of Allah, and His mercy and guidance.

The letter contains a full provision of condolence, sympathy and good counsel for all bondsmen in moments of loss or grief.

(٣٨٣/١٤٣) عَنۡ أُمِّ الدَّرۡدَاءِ قَالَتۡ سَمِعۡتُ اَبَا الدَّرۡدَاءِ يَقُوۡلُ سَمِعۡتُ اَبَا الۡقَاسِمِ صَلَّى اللهُ عَلَيۡهِ وَسَلَّمَ يَقُوۡلُ اِنَّ اللهَ تَبَارَكَ وَتَعَالىٰ قَالَ يَا عِيۡسىٰ اِنِّيۡ بَاعِثٌ مِنۡ بَعۡدِكَ اُمَّةً اِذَا اَصَابَهُمۡ مَا يُحِبُّوۡنَ حَمِدُوا اللهَ وَاِنۡ اَصَابَهُمۡ مَا

يَكْرَهُوْنَ اِحْتَسَبُوْا وَصَبَرُوْا وَلَا حِلْمَ وَلَاعَقْلَ فَقَالَ يَارَبِّ كَيْفَ يَكُوْنُ هٰذَا لَهُمْ وَلَاحِلْمَ وَلَا عَقْلَ قَالَ اُعْطِيْهِمْ مِنْ حِلْمِيْ وَعِلْمِيْ(رواه البيهقى فى شعب الايمان)

(383/143) Umm al-Darda رضى الله عنها has said that she heard Abu ad-Darda say that he heard Abul Qasim say that Allah Who is blessed and exalted said, "O Isa, I am sending after your time, a people who will praise Allah when what they like happens to them and seek their reward from Allah and show endurance when what they dislike afflicts them, though they do not possess forbearance and intelligence." He asked, "My Lord, how can this be when they do not possess forbearance or intelligence?" Allah said, "I shall give them some of My forbearance and Knowledge."[1] (Baihaqi)

Commentary: It is a common weakness with human beings that they lose hope in difficult times and become over joyed when they are blessed and prosperous. The Qur'an says about it:

اِنَّ الْاِنْسَانَ خُلِقَ هَلُوْعًا، اِذَا مَسَّهُ الشَّرُّ جَزُوْعًا، وَّاِذَا مَسَّهُ الْخَيْرُ مَنُوْعًا.

(المعارج ٧٠:١٩-٢١)

Lo! Man was created anxious, fretful when evil befalls him, and, when good befalls him, grudging. (Al-Ma'arij 70:19-21)

Thus, if people are given to be patient in times of difficulty and grateful when blessed then Allah will be much pleased with them. That will be their distinction. The Companions ﷺ and the righteous believing men of the generation after them were blessed with these characteristics which was not the result of any knowledge or forbearance they possessed but of the favour of Allah bestowed on them.

Allah had informed some of the earleir Prophets عليهم السلام of the outstanding characteristics of this *ummah* so that they may know that their mission would be perfected with this last *ummah*.

Reliance on Allah

One of the fundamental truths we have learnt through the Prophets عليهم السلام is that whatever is taking place in the world and everything that is reaching us or not, is from Allah, and by His leave. The causes which, apparently, bring about a result are,

❶. Mishkat Al-Masabih, V1 p 368 (Eng . tr: Robson), Ashraf Lahroe.

simply, the ways and means, decreed by the Lord Himself, of carrying the things to us in the same way as the pipes through which water is brought into our homes are, merely, the means to carry the water, but they do not specify or determine its distribution, nor can they interfere with it in any manner. The causes are not the 'author' of things. Allah, alone, is the doer, and it is His writ that runs in the world.

To put one's trust in Allah, to be steadfast in one's loyalty towards Him, to keep one's eyes set upon His Pwoer and Beneficence, to make Him the centre of one's hopes and fears, and to supplicate to Him for one's needs, with a complete faith in the reality we have just indicated, this is what is called Tawakkul (Reliance on Allah) in religious parlance.

It stands for just that: neither more nor less. The denial, rejection or abandonment of effort or means is not necessary for Tawakkul. This is the Tawakkul that has been practised by the Prophets عليهم السلام, particularly, Prophet Muhammad ﷺ, and his Companions ﷺ and by men of high virtue and spirituality in all ages. They all believed that the law of cause and effect was under the control of the Divine Will, and, normally, made use of the means as well, in accordance with that belief, and considering that Allah, in His Infinite wisdom, had so willed it, but put their trust wholly in what has been decreed by the Alimghty. The causes, to them, were no more than the water-pipes, as we have explained. Hence, they paid the fullest regard to the good pleasure of Allah and His commandments while making use of worldly means and resources, and believed that the Divine Will and Power was not bound by the causes, and the Lord could do anything without or outside of them, also, if He liked, and sometimes, they even had an experience of it in their lives.

In sum, repudiation or relinquishment of earthly means is neither a part of Tawakkul nor an essential condition of it. However, if anyone is overwhelmed by the inner state of Allah-realisation and forsakes the causes, no blame will attach to him. It will, on the other hand, be a sign of perfection in his case. Similarly, it will be quite proper and justifiable for a man to take to the path of rejection of the causes with the object of freeing

himself from their hold and placing reliance wholly upon Allah or setting an example to others. But the actual significance of Tawakkul is just the same as we have indicated, and it is what has been advised and set forth in the Qur'an and Traditions.

In any case, *Tawakkul* is the logical effect and outcome of perfection in faith and monotheism, and whoever is not blessed with it, his faith and belief in the doctrine of Divine Oneness is incomplete.

The place of submission to Divine Will is even higher than that of Tawakkul. It denotes that a bondsman resigns himself with a willing heart to whatever happens to him and in whichever state he finds himself, believing that everything, agreeable or disagreeable, that reaches him is from Allah, and, therefore, it is for his good.

(٣٨٤/١٤٤) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِىْ سَبْعُوْنَ اَلْفًا بِغَيْرِ حِسَابٍ هُمُ الَّذِيْنَ لَا يَسْتَرْقُوْنَ وَلَا يَتَطَيَّرُوْنَ وَعَلىٰ رَبِّهِمْ يَتَوَكَّلُوْنَ (رواه البخارى و مسلم)

(384/144) It is related by Abdullah ibn Abbas ﷺ that the Messengr of Allah ﷺ said: "Seventy thousnad of my followers will be admitted to Heaven without Reckoning, i.e., without the Balance-sheet of their deeds being examined on the Day of Judgement. They will be the bondsmen who do not take recourse to sorcery or augury, but place reliance on their Lord and Creator." (Bukhari and Muslim)

Commentary: Two evils were most common among the Arabs at the time of the advent of the Prophet ﷺ. One was that when anyone or his children fell ill, he went to the sorcerer imagining that magical formulas and other forms of exorcism were the easiest and most effective way to drive off the disease or any other distress, and, secondly, when they intended to do a thing that could be both, beneficial and harmful, and end up in success as well as failure, they resorted to augury, and if it did not augur well, they gave up the idea, thinking that it was ill-omened. The holy Prophet ﷺ condemned both the practices on various occasions, and advised the peole not to have recourse to witch-craft in illness or to augury or divination for knowing beforehand whether the step they

were going to take would be fruitful or not, but to believe that health and sickness, and gain and loss, were wholly in the control of Allah, and, as such, reliance ought to be placed on Him alone, and only such measures adopted to gain an object that were not displeasing to Him. The world is governed by the Will and Command of Allah, and not by causes, and it would be the height of folly, indeed, to adopt ways and methods He did not approve of for the accomplishment of a purpose.

From it, some people have concluded that the bondsmen to be admitted to Paradise without Reckoning will be those who observe Tawakkul by totally renouncing material means and resources and forsaking the causes, but it is not correct. The holy Prophet ﷺ would, certainly, have made it clear had it been in his mind while, in this Tradition, he has mentioned only two things, exorcism and augury, from the whole range of means that are supposed to help one to attain a prupose. It, distinclty, shows that the bondsmen referred to in it will be those who place their trust solely in Allah in their needs, and as a result of it, do not resort to practices that are repugnant to Him.

The above Tradition thus, is enough to show that the denial and rejection of means for the accomplishment of an end or purpose for which the Lord Himself has prescribed them and are, also, not forbidden in the Shari'ah is not what is required by Tawakkul, but only the means that are abhorrent to Him, and, also, not have been permitted in the Shariah.[1]

Nevertheless, for Tawakkul it is necessary that means are considered merely to be a route or a path, and a veil or curtain of the wisdom of Allah, and real trust is put in Him, and this is what, basically, distinguishes between the conduct of a man who believes in and practices Tawakkul and a man who does not.

As for the 'seventy thousand' bondsmen, as we have had occasions to remark in the earlier volumes, this figure is, generally, used in Arabic to emphasise the abundance of a thing, and here, too, it, apparently, has been employed in the same sense, i.e., to denote that a large number of Muslilms will enter Heaven, without

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❶. The same explanation of the above Tradition has been given by Shah Waliullah in *Hujjatullah-il-Baligha*. Vol: II. p.92.

the scrutiny of their deeds, and as a result of abstention from the sinful practices of witchery, fetishism and divination.

Hence, in another version of the same narrative it is added that "with each of these seventy thousand bondsmen, another seventy thousand will be admitted to Heaven without Reckoning."

It is, fruther, worthy of note that this Tradition is not simply by way of a prophecy, foretelling an event that is going to happen on the Day of Resurrection, but its real purpose is to stress upon the Muslims the need to lead a life of Tawakkul so that they are included among the bondsmen who will enter Paradise without a close examination of their deeds.

(١٤٥/٣٨٥) عَنْ عُمَرَ بْنِ الْخَطَّاب قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَوْ اَنَّكُمْ تَتَوَكَّلُوْنَ عَلَى اللهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُوْ خِمَاصًا وَتَرُوْحُ بِطَانًا (رواه الترمذی وابن ماجه)

(385/145) It is related by Umar ibn Khattab ﷺ "I heard the Messenger of Allah ﷺ Say, "If you put your trust in Allah, as is His due, He will give you sustenance in the same way as He gives to the birds which come out of their nests hungry in the morning, and return in the evening with a full stomach."

(Tirmizi and Ibn Majah)

Commentary: It shows that if people placed reliance on Allah for the necessities of life as they ought to, Allah would treat them in the same manner as He treats the birds which get their sustenance without having to toil hard for it as they have to do now.

(١٤٦/٣٨٦) عَنْ عَمْرِوبْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِقَلْبِ ابْنِ اٰدَمَ بِكُلِّ وَادٍ شُعْبَةً فَمَنْ اَتْبَعَ قَلْبَهُ الشُّعَبَ كُلَّهَا لَمْ يُبَالِ اللهُ بِاَیِّ وَادٍ اَهْلَكَهُ وَمَنْ تَوَكَّلَ عَلَى اللهِ كَفَاهُ الشُّعَبَ (رواه ابن ماجه)

(386/146) Sayyidina Amr ibn Al-'Aas ﷺ said that the Messenger of Allah ﷺ said: "The heart of the son of Aadam has a piece in every *wadi*, and if anyone lets his heart flollow all the pieces, Allah will not care in which *wadi* He destroys him: but to anyone who trusts in Allah He will supply enough for all the pieces.[1]"

(Ibn Majah)

❶. Mishkat Al-Masabih V2 p 1101.

Commentary: Man has an eye on every field and if pursues his desires all round then Allah does not care about it and where he perishes. Man must depend on Allah for all his needs and observe his commands. Allah will then be enough for him and he will fulfil his needs.

(٣٨٧/١٤٧) عَنِ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلْفَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ يَا غُلَامُ اِحْفَظِ اللهَ يَحْفَظْكَ، اِحْفَظِ اللهَ تَجِدْهُ تَجَاهَكَ وَاِذَا سَأَلْتَ فَاسْئَلِ اللهَ وَاِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ وَاعْلَمْ اَنَّ الْاُمَّةَ لَوِاجْتَمَعَتْ عَلٰى اَنْ يَنْفَعُوْكَ بِشَيْئٍ لَمْ يَنْفَعُوْكَ اِلَّا بِشَيْئٍ قَدْ كَتَبَهُ اللهُ لَكَ وَلَوِ اجْتَمَعُوْا عَلٰى اَنْ يَّضُرُّوكَ بِشَيْئٍ لَمْ يَضُرُّوكَ اِلَّا بِشَيْئٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ رُفِعَتِ الْاَقْلَامُ وَجَفَّتِ الصُّحُفُ (رواه احمد والترمذی)

(387/147) Abdullah ibn Abbas ﷺ related "One day as I was riding on the same camel with the Messenger of Allah ﷺ, sitting at his back, he turned to me and said: My boy! You take care of Allah, i.e. observe your duty to Him as one should, and He will take care of you, and protect you from the calamities of this world as well as the next. Remember Allah as he ought to be remembered, and you will find Him right in front of yourself, and if you wish to ask for anything, ask only from Him, and if you need help at any time, ask for help only from Him and remember well that if all mankind joins to do good to you with anything, it will be able to do good only with the thing that has been determined beforehand for you by Allah, and if all mankind joins to do harm to you with anything, it will be able to harm only with the thing that has been determined beforehand for you by Allah, and with no other thing. The pens have been done away with, and the leaves have become dry'."

(Musnad Ahmad and Tirmizi)

Commentary: The gist and substance of this Tradition is that every kind of gain or loss is in the control of Allah, and, aside of Him, there is no one who has anything in his power, so much so that if all the men in the world got together to do a harm or good to anyone, they could do nothing against the will and command of Allah. Only what has been foreordained by Him and written down by the 'pen of desitny' much in advance even the writing has, now,

dried up-can and will happen. Such being the case, it is pure foolisheness to address one's petitions to anyone save Allah. We should supplicate only to Him and stretch our hand before no one else for our needs, and the way to have our petitions granted and prayers answered is that we remembered His injunctions and fulfilled His rights. He will, also, remember us, and fulfil our needs and be kind and merciful to us both in this world and the next.

The doctorine of predestination has been discussed by us in earlier pages, and it has been explained why it was necessary to make efforts, the creed of destiny notwithstanding. It would be futile to go here, again, into the doubts that are, generally, expressed in that regard.

(٣٨٨/١٤٨) عَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنْ شَيْئٍ يُقَرِّبُكُمْ اِلَى الْجَنَّةِ وَيُبَاعِدُ كُمْ مِنَ النَّارِ اِلَّا قَدْ اَمَرْتُكُمْ بِهٖ وَلَيْسَ شَيْئٌ يُقَرِّبُكُمْ مِنَ النَّارِ وَيُبَاعِدُكُمْ مِنَ الْجَنَّةِ اِلَّا قَدْ نَهَيْتُكُمْ عَنْهُ وَاِنَّ الرُّوْحَ الْاَمِيْنَ (وَفِيْ رِوَايَةٍ وَاِنَّ رُوْحُ الْقُدُسِ) نَفَثَ فِيْ رَوْعِيْ اَنَّ نَفْسًا لَنْ تَمُوْتَ حَتّٰى تَسْتَكْمِلَ رِزْقَهَا اَلَا فَاتَّقُوا اللهَ وَاَجْمِلُوْ فِي الطَّلَبِ وَلَا يَحْمِلَنَّكُمْ اِسْتِبْطَاءُ الرِّزْقِ اَنْ تَطْلُبُوْهُ بِمَعَاصِى اللهِ فَاِنَّهُ لَا يُدْرِكُ مَا عِنْدَ اللهِ اِلَّا بِطَاعَتِهٖ

(رواه البغوى فى شرح السنة والبيهقى فى شعب الايمان)

(388/148) It is related by Abdullah ibn Mas'ud ﷺ that the Messenger of Allah ﷺ said: "There is nothing that takes you close to Heaven and away from Hell and I have not told you to observe it, and, in the same way, there is nothing that takes you close to Hell and away from Heaven that I have not told you to avoid it. (I have imparted to you to the knowledge of all good and evil deeds, and taught you, in detail, what is legitimate and what is forbidden, and conveyed to you all the positive and negative commandments of Allah that were revealed to me). And *Rooh-ul-Amin*, (the Trustworthy Spirit), (and according to another report, *Rooh-ul-Quddus* the Holy Spirit), (both of which denote the Angel Jibril), has just brought to me the Revelation that no living creature dies until he has eaten up the sustenance decreed for him. (The appointed provision reaches everyone, without fail, before he dies, and death, in any case, cannot come

until it, counsumed). Thus, O People! Fear Allah and be honest and Allah-fearing in seeking your livelihood, and let not a little delay in sustenance induce you to try to obtain it through unlawful means and by transgression of the Law of Allah for what lies in the power of Allah can be obtained only through submission and obedience to Him." (Baghawi and Baihaqi)

Commentary: The opening part is introductory. The holy Prophet ﷺ, in fact, wanted to convey to his listeners what Jibril had instilled into his heart at that time, but in order to give a special force to what he was going to tell, he, first, said that he had taught them all that there was to be taught concerning what was allowed and what was forbidden by the Shari'ah, and now he wanted to inform them of a thing just revealed to him by Jibril which, in a nutshell, was that the sustenance of everyone had been determined beforehand and it was sure to reach him before he died, and, thus, a faithful bondsman should abstain from doing anything with regard to his livelihood that was displeasing to Allah, and if there was a dely or hardship in it, even then he should not act in violation of a Allah-given law, but believing in the Almgihty as the Great Provider of the daily bread, try to earn it only through fair and legitimate means as the favour of Allah and His blessings could be gained only through submission.

Suppose a man is hungry and he has no money to buy food. At that moment, he sees someone who is fast asleep and the devil tempts him to steal his goods and go and sell them and purchase for himself something to eat. It is for such an occasion that the sacred Prophet ﷺ has taught that the bondsman should take it for granted that the provision that is to reach him shall reach him in any event. So, why should he incur the displeasure of the Lord, defile his soul and ruin his prospects in the world to come by committing theft? His aim and endeavour ought to be to earn his livelihood through honest means instead of despicable act like stealing. The scope for earning an honest living is not limited by any means.

(٣٨٩/١٤٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ دَخَلَ رَجُلٌ عَلٰى اَهْلِهٖ فَلَمَّا رَأىٰ مَا بِهِمْ مِنَ الْحَاجَةِ خَرَجَ اِلَى الْبَرِيَّةِ فَلَمَّا رَاَتِ امْرَأَتُهٗ قَامَتْ اِلَى الرَّحٰى فَوَضَعَتْهَا وَاِلَى

التَّنُّورِ فَسَجَرَتْهُ ثُمَّ قَالَتْ اَللّٰهُمَّ ارْزُقْنَا فَنَظَرَتْ فَإِذَا الْجَفْنَةُ قَدِ امْتَلأَتْ قَالَ وَذَهَبَتْ إِلَى التَّنُّورِ فَوَجَدَتْهُ مُمْتَلِئًا قَالَ فَرَجَعَ الزَّوْجُ قَالَ أَصَبْتُمْ بَعْدِي شَيْئًا قَالَتِ امْرَأَتُهُ نَعَمْ مِنْ رَبِّنَا وَقَامَ إِلَى الرَّحٰى فَذَكَرَ ذَالِكَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَمَا إِنَّهُ لَوْ لَمْ يَرْفَعْهَا لَمْ تَزَلْ تَدُوْرُ إِلٰى يَوْمِ الْقِيٰمَةِ (رواه احمد)

(389/149) Sayyidina Abu Hurayrah ﷺ said that when a man went to his family and saw their needy condition, he went out to the desert (to pray to Allah humbly). When his wife saw his embarrassment she got up and when she had made the mill ready and lit a fire under the oven she said: "O Allah, grant us provision." She then looked and saw that the platter had become full, and when she went to the oven she found it had become full. The husband returned, and on his asking if they had got something since his departure, his wife replied, "Yes, from our Lord," and the man went and lifted the mill-stone. The matter was reported to the Prophet ﷺ who said: "If he had no raised it, it would have kept turning till the Day or Resurrection.[1] (Ahmad)

Commentary: This incident concerns items of sustenance. Generally, Allah grants through some means but sometimes we see His all-embracing power when He gives directly without intermediaries.

When such things are witnessed at the hands of a Prophet that is called a (*mu'jizah*) miracle. Again, when a righteous follower of a Prophet performs such a deed it is called a *karamat.*

The couple in the above incident had shown exemplary reliance on Allah, and He approved their supplication.

Those people who are deprived of Faith and reliance on Allah and unaware of the powers of Allah do not find it easy to understand such and they doubt the reports. However, those who are blessed with belief they understand these happinings and believe in them. Allah has said:

وَمَنْ يَّتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ (الطلاق ٦٥:٣)

And whoever puts his trust in Allah, He will suffice him.
(At-Talaq 65:3)

❶. Mishakt Al-Masabih V2 p 1101-2.

(۳۹۰/۱۵۰) عَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ سَعَادَةِ ابْنِ اٰدَمَ رِضَاهُ بِمَا قَضَى اللهُ لَهُ وَمِنْ شَقَاوَةِ ابْنِ اٰدَمَ تَرْكُهُ اِسْتِخَارَةَ اللهِ وَمِنْ شَقَاوَةِ ابْنِ اٰدَمَ سَخَطُهُ بِمَا قَضَى اللهُ لَهُ (رواه احمد والترمذی)

(390/150) It is related by Sa'd ﷺ that the Messenger of Allah ﷺ said: "It is from the good fortunate of a man that he is contented with the decision of Allah with regard to himself, and it is from the ill-fortune of a man that he does not seek from Allah what is good , and, it too, is from his ill-luck not to remain satisfied with the decision of Allah with regard to himself." (Musnad Ahmad and Tirmizi)

Commentary: Occasionally, a man has to pass through events and experiences that are not to his liking. In these circumstances, his felicity and good fortune would lie in reconciling himself to adversity and quietly submitting to the Divine Will, believing that Allah is Omniscient and All-wise, and Most Kind and Gracious to His bondsmen. It is set forth in the Qur'an:

"عَسٰٓى اَنْ تَكْرَهُوْا شَيْئًا وَّهُوَ خَيْرٌ لَّكُمْ وَعَسٰٓى اَنْ تُحِبُّوْا شَيْئًا وَّهُوَ شَرٌّ لَّكُمْ وَاللهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ" (البقرة ۲:۲۱٦)

But it may happen that you hate a thing which is good for you, and it may happen that you like a thing which is bad for you. Allah knwos, you know not. (Al-Baqarah 2:216)

Besides, the bondsman should always beseech Allah to decide what is good for him in His judgement. The holy Prophet ﷺ, has said that it was the height of misfortune for a man not to entreat Allah for prosperity and welfare. In the same way, it is most lamentable for a bondsman to feel sore and unhapy over what the Almighty decides or prefers for him.

The state of wholehearted submission to the Divine Will be attained only when a man has a complete faith in Divine Attributes, as mentioned in the Qur'an, and the love for Allah pervades his heart and takes hold of it as a result of this belief and conviction.

SINCERITY IN ACTION AND SINGLE-MINDED DEVOTION

The moral guidance furnished to mankind by the sacred Prophet ﷺ attains fulfilment, in our humble view, in the teaching of *Ikhlas* (Sincerity in Action) and *Lillahiyat* (Single-minded Devotion). Or, in other words, sincerity and singl-minded devotion to Allah mark the culminating lesson of the *Book of Morality*, and the highest stage of moral and spiritual advancement.

What *Ikhalas* and *Lillahiyat* denote, in short, is that every good deed should be performed for the sake of Allah and for his propitiation, i.e., so that our Lord and Master might be pleased with us and bestowed His good graces and we remained safe from His indignation.

The Holy Prophet ﷺ has stressed that single-minded devotion is the most essential part- the inner reality — of all good and virtuous acts and behaviour. Should the apparently good deeds and morals be bereft of the spirit of sincerity and soundness of intention and prompted by any other urge, desire or motive, apart from the seeking of Divine good pleasure and reward, such as, the earning of good name, they would carry no merit in the sight of Allah.

To put it differently, the countenance of the Lortd and the reward of the Hereafter that are the real fruit and outcome of all good deeds and ought to be the chief aim and objective of all believing men and women are not gained simply on good-doing, but when these acts, also, are performed with the intention of earning the favour of Allah and the reward of the hereafter. It could, of course, not be otherwise, for do we not follow the same principle in our own affairs? Suppose anyone serves us devotedly and does all sorts of things for our comfort, but, somehow, we

realise that there is no sincerity in his heart and his attachment and dutifulness are motivated by a selfish desire, will it make a favourable impression on us? The same is the case with Allah with the added difference that while we do not kow what is hidden in the hearts, Allah is present everywhere, at once, and sees all things. Thus, He only accepts the deeds of bondsmen who perform good and virtuous acts for His sake and confers His blessings on them, and the full display of His Mercy and Benevolence will take place in the Hereafter which is the place of Final Requital. On the contrary, those who practise virtue and do good deeds to make a name or with a similar purpose may gain their objects in this world, but they will remain deprived of the beneficience of the Lord and it will be made wholly manifest on the Last Day.

Of fundamental significance, in this regard, is the well-known saying of the Prophet: "Actions are but judged according to the intentions." We have placed it at the head of the present book along with detailed explanatory note. It will be unnecessary to go over it here, once again, but a few other Traditions of a like nature are reproduced below.

Allah Regards What Lies In The Hearts

(١٥١/٣٩١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللهَ لَا يَنْظُرُ اِلىٰ صُوَرِكُمْ وَاَمْوَالِكُمْ وَلٰكِنْ يَّنْظُرُ اِلىٰ قُلُوْبِكُمْ وَاَعْمَالِكُمْ (رواه مسلم)

(391/151) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Allah does not regard your fine visages or wealth, but of your hearts and deeds." (Muslim)

Commentary: It shows that Dvine favour or acceptance does not depend on anyone's form and figure or wealth, but on the state of his heart and mind. Allah judges and requites only on the basis of our motives and intenions. In some other versions of the same Tradition, it i stated a little more candidly:

اِنَّ اللهَ لَا يَنْظُرُ اِلىٰ اَجْسَادِكُمْ وَلَا اِلىٰ صُوَرِكُمْ وَاَعْمَالِكُمْ وَلٰكِنْ يَنْظُرُ اِلىٰ قُلُوْبِكُمْ (جمع الفوائد ج ٢ ص ١٦٠)

"Allah is regardful not of your form and figure and apparent

deeds, but of you hearts[1]."

It makes it abundantly clear that goodness or badness, and acceptability or otherwise of a deed is dependent on the intention, and however good and noble an act may apparently be, it is worthless in the judgement of the Lord if the heart is lacking in earnestness, and the aim, wholly, in not His propitiation.

Propitiousness of Single-Minded Devotion

(٣٩٢/١٥٢) عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا ثَلٰثَةُ نَفَرٍ يَتَمَاشَوْنَ اَخَذَ هُمُ الْمَطَرُفَمَا لُوْا اِلىٰ غَارٍ فِى الْجَبَلِ فَانْحَطَّتْ عَلىٰ فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَاطْبَقَتْ عَلَيْهِمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ اُنْظُرُوْا اَعْمَالًا عَمِلْتُمُوْهَا لِلّٰهِ صَالِحَةً فَادْعُوا اللّٰهَ بِهَا لَعَلَّهٗ يُفَرِّجُهَا فَقَالَ اَحَدُهُمُ اَللّٰهُمَّ اِنَّهٗ كَانَ لِىْ وَلَدَانِ شَيْخَانِ كَبِيْرَانِ وَلِىَ صِبْيَةٌ صِغَارٌ كُنْتُ اَرْعىٰ عَلَيْهِمْ فَاِذَا رُحْتُ عَلَيْهِمْ فَحَلَبْتُ بَدَأْتُ بِوَالِدَىَّ اَسْقِيْهِمَا قَبْلَ وُلْدِىْ وَاَنَّهٗ قَدْ نَاٰئَ بِىَ الشَّجَرُ فَمَا اَتَيْتُ حَتّٰى اَمْسَيْتُ فَوَجَدْ تُهَمَا قَدْ نَامَا فَحَلَبْتُ كَمَا كُنْتُ اَحْلُبُ فَجِئْتُ بِالْحِلَابِ فَقُمْتُ عِنْدَ رُؤسِهِمَا اَكْرَهُ اَنْ اُوْقِظَهُمَاوَاَكْرَهُ اَنْ اَبْدَاً بِالصِّبْيَةِ قَبْلَهُمَا وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمَىَّ فَلَمْ يَزَلْ ذٰلِكَ دَأْبِىْ وَدَأْبُهُمْ حَتّٰى طَلَعَ الْفَجْرُ فَاِنْ كُنْتَ تَعْلَمُ اِنِّىْ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرِج لَنَا فُرْجَةً نَرىٰ مِنْهَا السَّمَآءَ فَفَرَّجَ اللّٰهُ لَهُمْ حَتّٰى يَرَوْنَ السَّمآءَ قَالَ الثَّانِىْ اَللّٰهُمَّ اِنَّهٗ كَانَتْ لِىْ بِنْتُ عَمٍّ اُحِبُّهَا كَاَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَآءَ فَطَلَبْتُ اِلَيْهَا نَفْسَهَا فَاَبَتْ حَتّٰى اٰتِيَهَا بِمِا ئَةِ دِيْنَارٍ فَسَعَيْتُ حَتّٰى جَمَعْتُ مِائَةَ دِيْنَارٍ فَلَقِيْتُهَا بِهَا فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ يَا عَبْدَ اللّٰهِ اِتَّقِ اللّٰهَ وَلَا تَفْتَحِ الْخَاتَمَ فَقُمْتُ عَنْهَا اَللّٰهُمَّ فَاِنْ كُنْتَ تَعْلَمُ اَنِّىْ فَعَلْتُ ذٰلِكَ ابْتِغَاءَ وَجْهِكَ فَاَخْرِجْ لَنَا مِنْهَا فَفَرَّجَ لَهُمْ فُرْجَةً وَقَالَ الْاٰخَرُ اَللّٰهُمَّ اِنِّىْ كُنْتُ اسْتَاجَرْتُ اَجِيْرًا بِفَرَقِ اَرُزٍّفَلَمَّا قَضىٰ عَمَلَهٗ قَالَ اَعْطِنِىْ حَقِّى فَعَرَضْتُ عَلَيْهَ حَقَّهٗ فَتَرَكَهٗ وَ رَغِبَ عَنْهُ فَلَمْ اَزَلْ اَزْرَعُهٗ حَتّٰى جَمَعْتُ مِنْهُ بَقَرًا وَرَاعِيَهَا فَجَاءَ نِىْ فَقَالَ اِتَّقِ اللّٰهَ وَلَا تَظْلِمْنِىْ وَاَعْطِنِىْ حَقِّىْ فَقُلْتُ اِذْهَبْ

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1. Jam'a-ul-Fuwayid, V2 p 160.

اِلَى الْبَقَرِ وَرَاعِيهَا فَقَالَ اتَّقِ اللهَ وَلَا تَهْزَأْبِیْ فَقُلْتُ اِنِّیْ لَا اَهْزَأُ بِکَ فَخُذْ ذَالِکَ الْبَقَرَ وَرَاعِيهَا فَاَخَذَهُ فَانْطَلَقَ بِهَا فَاِنْ كُنْتَ تَعْلَمُ اِنِّیْ فَعَلْتُ ذٰلِکَ ابْتِغَاءَ وَجْهِکَ فَافْرِجْ مَابَقِیَ فَفَرَّجَ اللهُ عَنْهُمْ (رواه البخاری و مسلم)

(392/152) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ said: "(Once), three men were going somewhere when it began to rain. They took shelter in a cave. In the meantime, a rock fell, covering completely the opening of the cave. Of the three men, one said to the others: 'Think of the good deeds you may have done and pray to Allah through the propitiousness of the deed you may have done particularly for His sake to remove the rock (and relieve us of the distress).' Upon it, one of them said: "O Allah! My parents were very old and I had many children. I used to graze goats etc, in order to provide milk for them. I would return (home) in the evening, milk the goats and give the milk, first, to my parents, and, then, to the children. One day, it so happened that the trees of the pasturage took me far. (I lost the sense of distance and went a long way off grazing the goats), and could not return on time till it grew dark. When I reached home, I found that both my father and mother were asleep. I milked the goats, as usual, and went to my parents with the milk vessel [in my hands], and stood at the head of their beds . I neither liked to wake them up nor to give milk to the chidren before my parents had drunk it. My children were crying at my feet owing to hunger and I was standing still with the milk. It went on like that until it was morning. O Allah! If you know that I had done it solely for Your sake, move the rock a little so that we could see the sky.' The Almighty, thereupon, moved the rock to the extent that the sky could be seen. The second man, then, said: 'O Allah! My uncle had a daughter with whom I was madly in love. I asked her for sexual intercourse, but she replied that it could take place when I paid her a hundred sovereigns. I tried and collected the sovereigns and took them to her. Then, as I sat between her legs (to commence the act), she said: 'O bondsman of Allah! Fear Allah and don't brake the seal.' I, at oncce, got up out of the fear of Allah, and did not perform the act. My Lord! If that act of mine was wholly for Your plseasure, remove the rock and open the way for us. Allah thereupon, moved the rock a little further.

After it, the third man said: "I had, (once), engaged a labourer on a Faraq[1] of rice. When he had completed the work, he came to me and demanded the wage, but as I was about to pay, he disappeared and did not return. I then, began to do farming with the rice, i.e., paddy and went on with it for years until, with the money thus earned, I had collected several bullocks and men to look afeter them. After a long time, the man returned, and said:

'Fear Allah, and do not be unjust, and give me back my due'. I told him to take the bullocks and the labourers (as they belonged to him), upon which he remarked: "O man! Fear Allah, and don't joke with me.' "I am not joking.' I replied , All these are yours.' He, thereupon, took them away, O Allah! If, in Your sight, that act of mine was wholly for Your sake, remove the rock completely. ' The Lord, thereupon, removed the rock and opened the way (for them)." (Bukhari and Muslim)

Commentary: The three persons mentioned in it were, perhaps, the followers of an earlier Prophet and the holy Prophet ﷺ has related the parable for his own followers to draw a lesson from it.

A few noteworthy features of the deeds narrated above are:

Firstly, as it is clearly stated in the report as well, all the three acts had been performed solely for the sake of Allah and for earning His good pleasure, and it was for that reason that the men had placed them before the Almighty and beseeched Him for mercy.

Secondly, the deeds offer a marvellous example of subordinating one's desires to the will and command of Allah. Just imagine, how severe is the struggle of the first man, mentioned in the parable, against the urges of the self. He has been grazing cattle, throughout the day, in the jungle, and returns home late in the evening, tired out and fatigued. He will, naturally, be wanting to go to bed soon. But since his parents have fallen asleep without taking the milk, he feels that the pleasure of Allah lies in giving them the milk when they wake up, and spends the whole night standing by the bed-side, with the milk-vessel in his hand. His children cry due to hunger at his feet but he gives priority to the right of the parents, and to the good pleasure of Allah, and willingly restrains himself from giving the milk to his children

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[1]. A measure of weight current in Ancient Arabia.

before he has fed the aged parents with it, until it is daybreak.

The same quality is evident from the deed of the second man. He is passionately in love with a gril and when a large amount of money is settled between them as her charge for the sexual act, and he has, also, paid it and is about to fulfil the greatest desire of his life, the Name of Allah comes in at that very moment, and, out of the fear of Allah and eagerness to earn His good graces, he stands up and leaves the girl alone. Now, anyone who is not altogether dead to the cravings of the flesh can imagine what it means and what a glorious instance of subduing the carnal self for the sake of Allah does it offer.

The case of the third man, too, is identical. A laboruer leaves behind a few sheers of paddy with him. He sows it on his land, and regarding the crop it yields to be the property of the labourer, saves it back year after year and invests the money in some other business as well until he acquires a whole herd of cattle. When, however, the labourer returns after a long time, the honest and trustworthy bondsman hands over to him the entire wealth he had earned by the sweat of his brow and careful planning. What temptations would the devil not have thrown in his path? How would he not have tried to induce him to keep the property he had thus acuquired with himself, and of which the labourer had no knowledge? But the bondsman stood firm against all the inducements of the devil and his own base self, and handed over the whole property to the poor laboruer out of the fear of Allah.

Besides, an additional peculiraty of all the three acts is that none of them belongs to the class and category of traditional worship. One is related to *Mu'ashirat* (social conduct), one to *Mu'amilat* (monetary dealings), while the special feature of another -the second deed- is that a bondsman abstained from a sin wholly for earning the countenance of Allah although it was the ruling passion of his life and he had, also, made the necessary arrangement.

We, moreover, learn from the above Tradition that if a person feels about a good deed of his that it had been performed with earnestness and whole-hearted devotion to Allah, he can present it before Him, in his prayer, as a means of conciliating His favour.

Riya Is A Form Of Polytheism

As sincerity and singleness of purpose, i.e., the intention to earn the favour and good pleasure of Allah while performing a good deed is the pre-requisite of Faith and Monotheism, Riya, or in other words, hypocrisy, deceit, duplicity and dissmulation, i.e., the doing of a good act with an eye on popularity or renown is the reverse of it and a kind of polytheism.

(٣٩٣/١٥٣) عَنْ شَدَّادِ ابْنِ اَوْسٍ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى يُرَائِیْ فَقَدْ اَشْرَکَ وَمَنْ صَامَ يُرَائِیْ فَقَدْ اَشْرَکَ وَمَنْ تَصَدَّقَ يُرَائِیْ فَقَدْ اَشْرَکَ (رواه احمد)

(393/153) It is related by Shaddad Ibn Aus ﷺ that he heard the Messenger of Allah ﷺ say: "Whoever offered prayer for display is guilty of polytheism, and whoever observed fasting for display is guilty of polytheism, and whoever practised charity for display is guilty of polytheism." (Musnad Ahmad)

Commentary: Real polytheism lies in associatng anyone with Allah in His Being, Attributes and Functions, and in His Special rights, and yielding obedience and offering worship to anyone aside of Him. This is the 'actual', 'open' or 'major' polytheism about which it is stated in the Qur'an and is an Article of Faith with us, the Muslims, that whoever is guilty of it shall never be admitted to Heaven. But there are some acts and morals which though they do not amount to polytheism in that sense, are related to it, one way or the other. One of these is that a person offered worship or did another virtuous act not with the intention of pleasing Allah and seeking His good graces, but for impressing others so that people might say that he was a godly man and become his diciples. This is waht is called *Riya*, and despite the fact that it is not poslytheism in the true sense it does represent a grade of it. It is a kind of hypocrisy and a highly sinful practice. In another narrative, it has been described as 'concealed', and, in yet another as 'major' polytheism. We shall take up both the reports later.

It should, however, be noted that prayer, fasting and charity have been mentioned in this Tradition merely as an example or else any good deed which is performed with an eye on renown or any other worldly advantage is equivalent in significance to polytheism and will merit sereve chastisement in place of reward.

(٣٩٤/١٥٤) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِىِّ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ نَحْنُ نَتَذَاكَرُ الْمَسِيْحَ الدَّجَّالَ فَقَالَ اَلَا اُخْبِرُ كُمْ بِمَا هُوَ اَخْوَفُ عَلَيْكُمْ عِنْدِىْ مِنَ الْمَسِيْحِ الدَّجَّالِ فَقُلْنَا بَلىٰ يَا رَسُوْلَ اللّٰهِ! قَالَ الشِّرْكُ الْخَفِىُّ اَنْ يَّقُوْمَ الرَّجُلُ يُصَلِّىْ فَيَزِيْدُ صَلٰوتَهٗ لِمَا يَرىٰ مِنْ نَظَرِ رَجُلٍ

(رواه ابن ماجة)

(394/154) Abu Sa'eed Khudri ؓ narrates "One day, the Messenger of Allah ﷺ came to us, i.e., to the place where we were sitting, from his apartment. At that time, we were talking about Dajjal, the Imposter. The Prophet ﷺ remarked: 'May I tell you of something which is even more dangerous for you than Dajjal?' 'Do please', we replied. The Prophet ﷺ, thereupon, said: 'It is concealed polytheism, (an example of which is that) a man stood up for prayer, and, then, extended the prayer because, someone was seeing him offering it." (Ibn Majah)

Commentary: What the holy Prophet ﷺ, probably, wanted to stress was that he had no great fear of the open polytheism and apostasy to which Dajjal will try to lead the people through various artful and ingenious expendients as he was confident that his true followers will not fall a prey to his deception, but he, indeed, was afraid that the devil succeeded in pushing them into disguised polythesim, an example of which was that prayer was prolonged simply to impress others.

In another Tradition quoted, again, in *Sunan Ibn Majah*, it is stated that, once, as the Prophet ﷺ expressed his fear of the Muslims falling into polytheism, some Companions ؓ remarked, "O Messenger of Allah! How can it be that after you, did your followers take polytheism?" The holy Prophet ﷺ replied, "I am confident my followers will not worship the sun, the moon, the stones and the idols, but it can and will be that they fall a prey to concealed polytheism of the class of *Riya*."

(٣٩٥/١٥٥) عَنْ مَحْمُوْدِ بْنِ لَبِيْدٍ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اَخْوَفَ مَا اَخَافُ عَلَيْكُمُ الشِّرْكُ الْاَصْغَرُ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا الشِّرْكُ الْاَصْغَرُ؟ قَالَ الرِّيَاءُ

(رواه احمد)

(395/155) Mahmood ibn Labeed relates that the Messenger of Allah ﷺ said: "The greatest fear I have concerning you is of 'minor' polytheism." "What is 'minor' polytheism?" asked the Companions." "*Riya*", the Prophet replied "(The doing of a

virütous act for show or display)." (Musnad Ahmad)

Commentary: The Prophet ﷺ wished to caution them that they may protect themselves from minor polytheism let, the devil tempt them into it.

Any Act With The Slightest Trace of Polythesim is Not Worthy of Acceptance

(٣٩٦/١٥٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اللهُ تَعَالىٰ اَنَا اَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ فَمَنْ عَمِلَ عَمَلًا اَشْرَكَ فِيْهِ مَعِيَ غَيْرِيْ تَرَكْتُهُ وَشِرْكَهُ ــ وَ فِيْ رِوَايَةٍ فَاَنَا مِنْهُ بَرِئٌ هُوَ لِلَّذِيْ عَمِلَهُ (رواه مسلم)

(396/156) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said that Allah has said: "I am absolutely independent of the need of polytheism and partnership. (I cannot put up with parners and assocaites, in any case, as others do. Every kind of polytheism and ascribing of partners is extremely repugnant to Me). Thus, whoever performs an act (like worship) in which he associates anyone with Me, (i.e., apart from My favour and good pleasure, his motive is to gain something from anyone else or make him his disciple or follower). I reject him and his polytheism wholly and altogether." In another Tradition referring to the same incident it is stated that "I have nothing to do with him. That act of his (is not for Me), but for the person for whom it is done, (i.e., who is associated with Me in it.)" (Muslim).

(٣٩٧/١٥٧) عَنْ اَبِيْ سَعِيْدِ بْنِ اَبِيْ فَضَالَةَ عَنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا جَمَعَ اللهُ النَّاسَ يَوْمَ الْقِيٰمَةِ لِيَوْمٍ لَا رَيْبَ فِيْهِ نَادىٰ مُنَادٍ مَنْ كَانَ اَشْرَكَ فِيْ عَمَلٍ عَمِلَهُ لِلّٰهِ اَحَداً فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللهِ فَاِنَّ اللهَ اَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ (رواه احمد)

(397/157) Abu Sa'eed ibn Abu Fadalah ؓ relates it from the Messenger of Allah ﷺ that he said: "When Allah will gather all men, (both the former and the latter ones), on the Day of Resurrection, which is absolutely certain, a herald will proclaim: 'Whoever associated anyone else in a deed he performed for Allah should claim the reward for it from that other, for Allah is more independent of polytheism, i.e., partnership than all the partners." (Musnad Ahmad)

Commentary: The moral of the above Tradition is that Allah

accepts only the deed and gives the reward on it which is performed with single-minded devotion and in quest of His pleasure, and no one aside of Him is associated with it. As against it, if the winning of the favour of anyone else, too, apart from the Almighty, or the gaining of an advantage from him be the aim, it will, definitely, not find acceptance with Allah who is exceedingly intolerant of polytheism.

This is the effect and consequence of deeds that are performed for the sake of Allah, but the intention is not pure, and anyone besides Him is made a partner in it by any means. The good deeds that are done merely to make a name or a favourable impression on others will not only be rejected with disdain, but the faithless traders in duplicity and deception will, also, be thrown into Hell.

Disgrace And Ignominy Will Be The Lot of The Dissembler

(٣٩٨/١٥٨) عَنْ جُنْدُبٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ وَمَنْ يُرَائِى يُرَائِى اللهُ بِهِ (رواه البخارى و مسلم)

(398/158) It is related by Jundub ﵁ that the Messenger of Allah ﷺ said: "Whoever will do a good deed for fame and repute, Allah will make him famous, and whoever will do a good deed for exhibition, Allah will show him much."

(Bukhari and Muslim)

Commentary: It shows that a punishment that will be meted out to those who do good deeds for renown or display will be that their falseness and hypocrisy will be laid open and everyone will come to know that their good-doing was not for the sake of allah, but for publicity.

In short, the insincerity and hollowness of these wretched men will be laid bare on the Day of Last Judgement and they will be put to shame and humiliation before undergoing the punishment of Hell.

Stern Warning to Those Who Seek Worldly Gain in The Name of Faith

(٣٩٩/١٥٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ فِىْ اٰخِرِ الزَّمَانِ رِجَالٌ يَخْتَلُّوْنَ الدُّنْيَا بِالدِّيْنِ يَلْبَسُوْنَ لِلنَّاسِ جُلُوْدَ الضَّانِ مِنَ اللِّيْنِ اَلْسِنَتُهُمْ اَحْلٰى مِنَ السُّكَّرِ وَ قُلُوْبُهُمْ قُلُوْبُ الذِّيَابِ يَقُوْلُ اللهُ اَبِىْ يَغْتَرُّوْنَ

اَمْ عَلَيَّ يَجْتَرِؤُنَ فَبِىْ حَلَفْتُ لَاَبْعَثَنَّ عَلٰى اُولٰئِكَ مِنْهُمْ فِتْنَةً تَدَعُ الْحَلِيْمَ فِيْهِمْ حَيْرَانَ (رواه الترمذی)

(399/159) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "During the Last Phase, decievers and dissemblers will be born who will seek after the world in the garb of Faith. They will wear sheepskin to impress the people with their asceticism and meekness, (and) their speech will be sweeter than sugar, but in their breasts there will be the hearts of wolves. Allah says about them : 'Are they being mistaken by My tolerance or have they become so bold as to contend aganist Me? I swear by Myself that I shall raise from among them a mischief that will confound even the wise and the learned in their midst." (Tirmizi)

Commentary: It shows that the worst kind of fraud and double-dealing is to pose before the people as holy men and exploit their simplicity and credulousness for worldly gain. These pedlars in faith and spirituality who by their glib tongue and soft speech ensnare the simple-minded folk are guilty of both deception and trading in religion. For them the warning of Allah is that they will be caught in various troubles and afflictions even in their self-time.

Severest Chastisement of Hell For Deceitful Worshippers And Theologians

(١٦٠/٤٠٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَوَّذُوْا بِاللّٰهِ مِنْ جُبِّ الْحُزْنِ! قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا جُبُّ الْحُزْنِ؟ قَالَ وَادٍ فِىْ جَهَنَّمَ يَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ اَرْبَعَ مِائَةِ مَرَّةٍ، قِيْلَ يَا رَسُوْلَ اللّٰهِ وَمَنْ يَدْ خُلُهَا؟ قَالَ اَلْقُرَّاءُ الْمُرَاؤُنَ بِاَعْمَالِهِمْ. (رواه الترمذی)

(400/160) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Beg (the Lord) for refuge from Jubbul Huzn (Pit or Well of Sorrow)". "What is Jubbul Huzn?" Some Companions enquired. "It is a valley (or pit) of Hell (which is so terrible that) even the Hell seeks protection from it four hundred times each day," replied the Prophet ﷺ. It was, again, asked for him: "Who will go to it?" "The great worshippers or reciters of the Qur'an who do good deeds to show off to others," the Prophet ﷺ said. (Tirmizi)

Commentary: In it, the sacred Prophet ﷺ has used the word, Qurra for people who will be cast into Jubbul Huzn. It can mean

those who observe worship much as well as those who are distinguished for the study and recitation of Qur'an. What this Tradition, thus, denotes is that those who, apparently, are great adorers of Allah and reciters of the Qur'an, but, in fact, all their religiousness and piety is hypocritical and intented for display will be condemned to it.

The First to Be Awarded The Punishment of Hell On the Day of Judgement Will be The Hypocritical Theologian, Martyr And Doer of Charity

(٤٠١/١٦١) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ اِنَّ اَوَّلَ النَّاسِ یُقْضیٰ عَلَیْهِ یَوْمَ الْقِیٰمَةِ رَجُلٌ اُسْتُشْهِدَ فَاُتِیَ بِهٖ فَعَرَّفَهٗ نِعْمَتَهٗ فَعَرَفَهَا فَقَالَ فَمَا عَمِلْتَ فِیْهَا؟ قَالَ قَاتَلْتُ فِیْکَ حَتّٰی اسْتُشْهِدْتُ قَالَ کَذَبْتَ وَلٰکِنَّکَ قَاتَلْتَ لِاَنْ یُّقَالَ جَرِیْءٌ فَقَدْ قِیْلَ، ثُمَّ اُمِرَ بِهٖ فَسُحِبَ عَلیٰ وَجْهِهٖ حَتّٰی اُلْقِیَ فِی النَّارِ وَ رَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهٗ وَقَرَأَ الْقُرْاٰنَ فَاُتِیَ بِهٖ فَعَرَّفَهٗ نِعَمَهٗ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِیْهَا؟ قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهٗ وَقَرَأْتُ فِیْکَ الْقُرْاٰنَ، قَالَ کَذَبْتَ وَلٰکِنَّکَ تَعَلَّمْتَ الْعِلْمَ لِیُقَالَ اَنَّکَ عَالِمٌ وَقَرَأْتَ الْقُرْاٰنَ لِیُقَالَ هُوَ قَارِئٌ فَقَدْ قِیْلَ ثُمَّ اُمِرَ بِهٖ فَسُحِبَ عَلیٰ وَجْهِهٖ حَتّٰی اُلْقِیَ فِی النَّارِ، وَرَجُلٌ وَسَّعَ اللهُ عَلَیْهِ وَاَعْطَاهُ مِنْ اَصْنَافِ الْمَالِ کُلِّهٖ فَاُتِیَ بِهٖ فَعَرَّفَهٗ نِعَمَهٗ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِیْهَا قَالَ مَا تَرَکْتُ مِنْ سَبِیْلٍ تُحِبُّ اَنْ یُنْفَقَ فِیْهَا اِلَّا اَنْفَقْتُ فِیْهَا لَکَ قَالَ کَذَبْتَ وَلٰکِنَّکَ فَعَلْتَ لِیُقَالَ هُوَ جَوَادٌ فَقَدْ قِیْلَ ثُمَّ اُمِرَ بِهٖ فَسُحِبَ بِهٖ عَلیٰ وَجْهِهٖ ثُمَّ اُلْقِیَ فِی النَّارِ (رواہ مسلم)

(401/161) It is related by Abu Hurayrah ﵁ that the Messenger of Allah ﷺ said: "The first whom the sentence (of Hell) will be pronounced in the Court of the Almighty, on the Day of Judgement, will be a man who would have been martyred (in the field of Jihad). He would be produced before Allah, and He would tell him what blessings He has bestowed upon him. The man would acknowledge them, Upon it, Allah would say: 'Now, tell Me, what have you done with the blessings I had conferred?' He will answer. 'I did Jihad in your path until I was killed." 'You are a liar,' Allah would say. 'You desired that people should say that such a one was a brave man, and that has been said already'. He would then, be cast headlong into Hell at the command of Allah. with him there would be another man who would have acquired the knowledge of Faith and taught it to others as well, and, also, got the whole of the Qur'an by heart. Allah would

remind him, too of His blessings, and he would acknowledge them. Allah would ask, And what have you done with regard to My blessings? (to what use did you put them)?' He would reply, 'I learnt all that was to be learnt about You and Your Faith and taught it to others, also, and was, continually, at it during the hours of the day and the night, and I did it for Thy sake alone.' 'You are a liar', Allah would say. 'You did only desire that people should say such a one was a learned man and a reciter of the Qur'an, and that has been said already. He would, then, be cast headlong into Hell at the command of Allah. And with them, there would be a third man whom Allah had blessed with an abundance of wealth, and Allah would remind him, also, of His blessings, and he would acknowledge everything. Thereupon, Allah, would say, 'And what have done with what I gave you?' He will reply, 'I spent the wealth bestowed by You in the paths and on the acts that were to Your liking, and I did it wholly for Your sake.' 'You are a liar', Allah would say. 'You only desired that people should say that such a one was a generous man, and that has been said already.' After it, he, too, would be cast headlong into Hell at the command of Allah."

(Muslim)

Commentary: How frightful, indeed is the purport and significance of this Tradition! It is reported that Sayyidina Abu Hurayrah ﷺ, sometimes, used to faint while relating it. It is, also, said that, once, as it was being related before Sayyidina Mu'awiya ﷺ, he cried so much that he was taken ill.

The three deeds mentioned above are, evidently, good deeds of the highest order and if these are performed with unalloyed sincerity and earnestness, the recompense on them, surely, is the attainment of Divine good pleasure and elevation in ranks in the Hereafter. But if these very acts are done to earn renown or for obtaining any other worldly advantage, they are so intensely wrong and sinful in the judgement of Allah that the punishment of Hell will be awarded to those who are guilty of them ahead of all the other evil-doers, like the thieves, robbers and adulterers, and they will be the first to be sent to that infernal place.

To Be Respected For Good-Doing is A Favour of The Lord

(٤٠٢/١٦٢) عَنْ اَبِىْ ذَرٍّ قَالَ قِيْلَ لِرَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَرَاَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ وَفِىْ رِوَايَةٍ وَيُحِبُّهُ النَّاسُ عَلَيْهِ قَالَ تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ (رواه مسلم)

(402/162) Narrates Abu Zarr Ghiffari ﷺ that , once, it was enquired from the Messenger of Allah ﷺ "What is the command about a man who does a good deed and people speak highly of him because of it?" (In another version of it, it is stated that the questioner had asked: "What is the command about a man who does a good deed and people love him on accout of it)?' "It is the ready glad tiding for the faithful bondsman." The Prophet ﷺ replied. (Muslim)

Commentary: The sayings of the sacred Prophet ﷺ concerning dissimulation and the seeking of praise and honour had made the Companions ﷺ so greatly afraid that some of them felt that if people started admiring anyone for a good deed, and his devoutness and well-doing began to be talked about, the deed might not find acceptance with Allah as he had been recompensed already, in this world, in the form of affection and admiration. It was as a result of this fear and anxiety that the enquiry was made. The Prophet ﷺ replied that there was nothing wrong if a person was held in high esteem owing to his virtue and good-doing. On the contrary, it should be taken as an indication of his worthiness, in the sight of Allah, and a ready recompense, in the present existence, and in advance of the real reward that awaited him in the Hereafter.

In the same way, once, as Sayyidina Abu Hurayrah ﷺ was offering prayer, some chanced to come and see him in that state. The celebrated Companion tells that he felt pleased at being seen while engaged in a virtuous act like prayer. He narrated it to the holy Prophet ﷺ so that if his reaction, too, was a form of *Riya*, he might repent for it and seek the forgiveness of the Lord. But the Prophet ﷺ assured him that it was not so, and he will be rewarded both for doing a good in private and in public.

We, thus, learn from it that if a virtuous act is performed for the sake of Allah and without the intention of being seen during it, but the others come to know about it, and the person who does so feels happy over it, it will not be opposed to single-minded devotion.

Moreover, if anyone does a virtuous deed in the presence of others with the idea that they learn about it and try to emulate his example, it would not be hypocrisy. In fact, he will be rewarded for the preaching and propagation of Faith.

As many Traditions show, the holy Prophet ﷺ had the same purpose, also, in the mind while performing an act on a number of occasions.

فَالْحَمْدُ لِلّٰهِ الَّذِىْ بِعِزَّتِهٖ وَجَلَالِهٖ تَتِمُّ الصَّالِحَاتُ

GLOSSARY

MEANING AND MESSAGE OF TRADITIONS

A'māl	اعمال	(pl of amal) deeds.
Ahādith	احاديث	pl of Hadith.
Ahl Kitāb	اهل كتاب	people of the Book. This term is used by the Qur'ān for Jews and Christians who follow a revealed religion.
Allahu Akbar	الله اكبر	Allah is the Greatest.
Asr	عصر	the afternoon salāh.
Azān	اذان	the call to salāh.
Ansār	انصار	Helper (s) People of Madinah who welcomed the Prophet ﷺ and Muhājir from Makkah.
Azl	عزل	coitus interruptus.
Azal	ازل	eternity.
Bay'ah	البيعة	covenant of allegiance.
Bid'ah	بدعة	innovation.
Barzakh	برزخ	intervening period between death and resurrection whether in grave or otherwise.
Du'a	دعا	supplication.
Eemān	ايمان	faith, belief in Islam.
Eed	عيد	festival Day marking the end of month of fasting is eed ul-fitr (1st Shawwal) and day of sacrifice is edd ul-azhā.
Fajr	فجر	the dawn salāh.
Fard	فرض	absolute obligation, an enjoined duty.
Ghusl	غسل	Bathing to remove legal impurity.
Hijrah	هجرة	migration. The Prophet's ﷺ migration to Madinah marking the begining of the Islamic calendar.
Hadith	حديث	A saying, doing or practice, or silent approval of the Prophet ﷺ.
Hadith (Saheeh)	صحيح	a sound Hadith.
Hadith (Da'eef)	ضعيف	a weak Hadith.
Hadith (Mursal)	مرسل	incompletely transmitted Hadith.
Hadith (Marfoo')	مرفوع	Hadith traced back to the Prophet ﷺ.
Hadith (Mawdoo')	موضوع	an invented Hadith.
Hadith (Qudsi)	قدسي	That which Allah has said to the Prophet ﷺ through inspirations or dream and he has retold it in his own words.
Hajj	حج	pilgrimage. It is incumbent on every Muslim who has the ability to perform it once in his life time in the month of Zul Hajjah.
Durood	درود	a prayer for the Holy Prophet ﷺ to the blessed by Allah.
Chāsht	چاشت	optional salāh in the forenoon.
Hijāb	حجاب	veil worn or observed by women, seclusion of women, curtain.
Halāl	حلال	lawful.
Haram	حرام	unlawful, forbidden.

Ishā	عشاء	night salāh before retiring.
Istidrāj	استدراج	to give respite to a sinner to defer his punishment and let him innolue in more sins, so that he may be punished ultimately a severe punishment.
Istikhārah	استخارة	seeking guidance from Allah through salāh to tackle a situation or deed in the right way.
Istighfār	استغفار	to seek forgiveness of Allah.
Istinja	استنجاء	abstertion, cleansing of body after relieving oneself.
Iqamah	اقامة	words of azān called to signal the standing up of the congregation for salāh. An additional phrase is repeated twice and the words are called relatively quickly.
Imām	امام	leader of the congretation.
Ishraq	اشراق	optional salāh a little after sunrise.
Istisqa	استسقاء	a prayer (through salāh) for rain during drought.
Iftār	افطار	breaking fast after sunset during Ramadan.
I'tikāf	اعتكاف	seclusion for the purpose of worshiping Allah. Men do it in the mosque and women at home. There are different kinds of it, for instance, the last ten days of Ramadan.
Ihrām	احرام	the state which a pilgrim assumes during Hajj and Umrah imposing certain restrictions on him.
Iddah	عدة	waiting period for a divorced woman or widow after which she may remarry.
Ikhlās	اخلاص	sincerity.
Jihād	جهاد	war waged solely for the sake of Allah against enemies of Islam.
Jawāmi al-Kilam	جوامع الكلم	brief expressions most comprehansive in meaning.
Jizyah	جزية	the tax imposed on non-Muslims under state protection in Muslim countries.
Jannah	جنة	Paradise.
Jahannam	جهنم	Hell.
Khazeera		kind of dish of meat, flour and spices.
Kalimah	كلمة	expression, expression of belief لا اله الا الله محمد رسول الله
Khatim ul-Anhiya	خاتم الانبياء	The Seal of Prophets, the last of Prophets. (Prophet Muhammad ﷺ).
Kusoof	كسوف	Solar eclipse.
Khusoof	خسوف	lunar eclipse.
Khutbah	خطبة	sermon. Friday or eed sermon delivered from the minbar (pulpit).
Muhājir	مهاجر	The Companions of the Prophet ﷺ who had migrated to Madinah during the Prophet's ﷺ life time.
Musaddiq	مصدق	he who confirms or bears witness to a truth.
Muhaimin	مهيمن	one who supervises.
Maghrib	مغرب	sunset, the salāh after sunset.
Millat	ملة	faith, religion, creed.
Meezān	ميزان	scale.
Miswak	مسواک	a piece of tree's branch or root used as tooth cleaner.
Muqtadi	مقتدی	the worshippers who follow the Imam in congregational salāh.
Mahr	مهر	dower.

Lā ilāha illAllahu Muhammadur RasoolAllah	لا اله الا اللّٰه محمد رسول اللّٰه	There is no God but Allah and Muhammad is the Messenger of Allah.
La'nah	لعنة	curse
Laylatul Qadr	ليلة القدر	Night of power, one of the odd nights in the last ten days of Ramadan when the Quran was revealed and which the worshipper has to search for.
Nikāh	نكاح	Marriage.
Sunnah	سنة	the norm of the Prophet ﷺ, his words and deeds.
Salāh	صلاة	prayer (five times a day). fajr, zuhr, asr, maghrib and ishā.
Shari'ah	شريعة	sacred law of Islam based on Qur'ān and sunnah.
Sawm	صوم	fasting.
Sahābah	صحابة	Companion of the Prophet ﷺ.
Sa'ee	سعي	seven rounds between Safā and Marwah at Makkah during the pilgrimage.
Sahr or Suhoor	سحر يا سحور	meal taken before dawn to commence fasting.
Satr	ستر	veil, parts of body that need be covered - for men from navel down to knee and for women from head to feet.
Salaam	سلام	greetings, peace.
Zakah	زكاة، زكوٰة	purity, purification. A portion or value of property given in charity to the poor (as the due of Allah) each year by those who qualify the mimimum stipulated wealth.
Surah	سورة	chapter of the Qur'ān.
Ta'bud	تعبد	absolute worship.
Tābi'ee	تابعي	one who has seen a Companion or conversed with one.
Tawāf	طواف	circumambulation of the Ka'bah.
Sajdah	سجدة	prostration.
raka'ah	ركعة	(pl. raka'āt) unit of salāh made up of standing, bowing and two prostrations.
ruku'	ركوع	bowing down in salāh.
tashahhud	تشهد	the recital in the sitting posture in salāh.
tasawwuf	تصوف	sufisim, adherence to sufism.
takbeer	تكبير	to call out Allahu Akbar.
tahleel	تهليل	to say لا اله الا اللّٰه (There is no God but Allah).
tasbeeh	تسبيح	to glorify Allah.
tilāwah	تلاوه	to recite the Qur'ān.
tahajjud	تهجد	optional salāh late in the night on getting up from sleep for it.
tayammum	تيمم	dry ablution.
talbiyah	تلبيه	to recite Labayk: لبیک اللهم لبیک ، لبیک لا شریک لک لبیک ان الحمد والنعمة لک و الملک لا شریک لک.
tawbah	توبة	repentance.
Qiblah	قبلة	the direction of the ka'bah which worshippers face in salāh.
Zuhr	ظهر	the noon salāh when the sun begins to decline.
Ummah	امة	a people or nation, community, who have received a message.
Nafl	نفل	additional, optional, supererogatory.

Qiyamah	قيامة	The Day of Resurrection.
Sirāt	صراط	a narrow bridge that all will have to cross after resurrection.
Kawthar	كوثر	the pond and the river by this name in Paradise.
Zaqqoom	زقوم	a tree growing in Hell which is the food of the people of Hell.
Ghassaq	غسّاق	rubbish and impurity pouring of the bodies of those condemned (to Hell).
Sufi	صوفی	an adherent to Sufism, a saint who has reached the end of the path.
Sufism		see Tasawwuf.
Zuhd	زهد	having no love for the mundane benefits.
Zikr	ذکر	remembrance of Allah.
Wudu	وضو	ablution.
Siwak	سواک	same as miswak.
waqf		religious endowment.
witr	وتر	odd, the wajib three raka'āt salāh in the night after ishā salāh.
wajib	واجب	obligatory (slightly less than fard).
Salatul Hājah	صلوة الحاجة	two raka'āt salāh to seek fulfilment of need.
salāt ul Khawaf	صلوة الخوف	A particular way of offering congregational prayer in the battlefield.
Salāt ut Tasbeeh	صلوة التسبيح	the salāh of glorification, a four raka'āt salāh (optional) performed in a particular way.
Sadaqah	صدقه	charity.
Sadqatul fitr	صدقة الفطر	a charity given after completing fasting before salāh of Eed ul-fitr.
Janazah	جنازة	funeral.
Meeqāt	ميقات	The place beyond which a pilgrim cannot proceed without having assumed the ihram.
Rami	رمی	the throwing of pabbles at the Jimar in Minā by the pilgrims.
Jimar		(pl. of Jamrah): three stone pillars at Minā at which pilgrims throw pebbles.

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